

तमसो मा ज्योतिर्गमय

SANTINIKETAN  
VISWA BHARATI  
LIBRARY

286.5

D 53











THE NYAISHES  
OR  
ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY  
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES  
IN COLUMBIA UNIVERSITY

VOLUME VI

New York  
THE COLUMBIA UNIVERSITY PRESS  
1908

*All rights reserved*

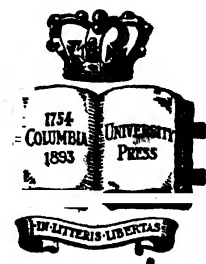
# THE NYAISHES OR ZOROASTRIAN LITANIES

AVESTAN TEXT  
WITH THE  
PAHLAVI, SANSKRIT, PERSIAN  
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED  
WITH NOTES

BY  
MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

**KHORDAH AVESTA, PART I**



New York  
THE COLUMBIA UNIVERSITY PRESS

1908

*All rights reserved*

Copyrighted 1908  
By THE COLUMBIA UNIVERSITY PRESS

---

Set up and electrotyped. Published January, 1909

PRESS OF  
THE NEW ERA PRINTING COMPANY  
LANCASTER, PA

TO  
KHARSHEDJI RUSTAMJI CAMA  
PARSI PIONEER OF ZOROASTRIAN STUDIES  
IN INDIA

## PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

## PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ācārapāiti*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,  
May 25, 1908.



## CONTENTS

	PAGE
INTRODUCTION .....	ix
BIBLIOGRAPHY .....	xix
ABBREVIATIONS .....	xxi
TEXT AND TRANSLATION OF THE NYAISHES:	
1. Khurshed Nyaish .....	2
2. Mihr Nyaish .....	66
3. Mah Nyaish .....	82
4. Aban Nyaish .....	112
5. Atash Nyaish .....	134
COLLATION OF THE PAHLAVI MANUSCRIPTS:	
1. Khurshed Nyaish .....	191
2. Mihr Nyaish .....	202
3. Mah Nyaish .....	204
4. Aban Nyaish .....	208
5. Atash Nyaish .....	213
NOTES. ....	227

## INTRODUCTION

**The Nyaishes.** The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardivisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

**Scope and Arrangement.** In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883.

### Edalji Keresaspji Antia

- A Without colophon. Akin to U<sub>2</sub>. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

### Jivanji Jamshedji Modi

- M<sub>1</sub> Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (= 1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.

M<sub>2</sub> Without colophon. Akin to U<sub>2</sub>.

M<sub>3</sub> Without colophon. Akin to U<sub>2</sub>.

### Mehrji Rana Library, Navsari

- Mr<sub>1</sub> Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U<sub>2</sub>. It has an interlinear Persian version. Good.
- Mr<sub>2</sub> Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

**Other Manuscript Material.** Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

J<sub>15</sub> This manuscript gives the version of the Khurshed Nyaish.

J<sub>58</sub> This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

### • University Library, Copenhagen

K<sub>18</sub> This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M. This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P<sub>14</sub> This contains all the Nyaishes.

**Lithographed Pahlavi Text.** In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

**Persian Manuscript.** My Persian text is based on L<sub>28</sub>, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr<sub>1,2</sub>. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

**Gujarati Version.** The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāēs tathā Iašt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

**Method Adopted in Transliterating Pahlavi.** The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

**Difficulties of the Iranian Translators.** It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

**Value of the Traditional Versions.** By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paṭā-xʷa-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāščā tāščā* (Ny. 1. 16), *gao.čīdṛa-*, *paiti.dāti-* (Ny. 3. 1), *xʷādrō.nahi-* (Ny. 3. 10), *hu.bərati-*, *ušta.bərati-*, *vantā.bərati-* (Ny. 5. 13), *āzō.bag-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jarāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *māsti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

**Parts of the Avesta in which the Commentators are More Free with their Glosses.** The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

**Neryosangh's Original.** More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

**Neryosangh's Style.** From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim, sahasram Īajdanam, yaḥ amarah, ataeva, vṛṣṭiḥ arādhaye, yebhyaḥ ayam, nirmita asti,*



*narastrīakṛtin, pravṛttiḥ Candrasūryayoh.* In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

**Plan Adopted in the Notes.** As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

**Value of the Present Work for the Parsis.** The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Śasanids to the dark days that followed long after the fall of their empire.

## BIBLIOGRAPHY

- Anquetil du Perron.** Zend-Avesta, 2. 8-24. Paris, 1771.
- Bartholomae, Christian.** Altiranisches Wörterbuch. Strassburg, 1904.
- Bharucha, Sheriarji Dadabhai.** Collected Sanskrit writings of the Parsis. Part 1, pp. 8-19. Bombay, 1906.
- Bleeck, Arthur Henry.** Avesta; the religious books of the Parsees; from Spiegel's German translation, 3. 6-13. London, 1864.
- Cavashji, Dadabhai.** Avastā bā māenī. Bombay, 1818.
- Darmesteter, James.** Études Iraniennes, 2. 275-318. Paris, 1883.
- Le Zend-Avesta, traduction nouvelle, 2. 691-708. Paris, 1892. (Annales du Musée Guimet, vol. 22.)
- The Zend-Avesta, 2. 349-361. Oxford, 1883. (Sacred Books of the East, vol. 23.)
- Geldner, Karl F.** Avesta, the Sacred Books of the Parsis, 2. 37-51. Stuttgart, 1889.
- de Harlez, C.** Avesta, Livre sacré du Zoroastrisme, pp. 575-582. Paris, 1881.
- Kanga, Cavasji Edalji.** Khordēh Avesta, pp. 25-49, 55-86. Bombay, 1902.
- Kanga, Cavasji Nasharvanji.** Pāk Khordēh Avastā, tenī Pehelavī māenī śuddhā, pp. 20-67. Bombay, 1859.
- Kleuker, Johann Friederich.** Zend-Avesta, 2. 104-114. Riga, 1786.
- Madan, Mehrjibhai Palanji.** Khordēh Avastā. Bombay, 1887.
- Mulla Firozna, Dastur Ardeshar Rustamji.** Khurdeh Avastā bā māenī. Bombay, 1861.
- Nanabhai Nasharvanji Palanji.** Khurdeh Avastā. Bombay, 1866.
- Nosharivala, Faramji Sorabji.** Khordēh Avastā bā māenī. Bombay, 1818.
- Sanjana, Edal Darab Rustam.** Khordēh Avastāno tarjumo. Bombay, 1818.
- Spiegel, Friedrich.** Avesta, die Heiligen Schriften der Parsen, 3. 8-18. Leipzig, 1863.
- Commentar über das Avesta, 2. 469-473. Wien, 1868.
- Westergaard, N. L.** Zendavesta, pp. 313-317. Copenhagen, 1852-54.



## ABBREVIATIONS

<b>abl.</b>	= ablative.
<b>acc.</b>	= accusative.
<b>adj.</b>	= adjective.
<b>adv.</b>	= adverb.
<b>Air. Wb.</b>	= Altiranisches Wörterbuch (Bartholomae).
<b>Ar.</b>	= Arabic.
<b>Av.</b>	= Avesta.
<b>Bd.</b>	= Bundahishn.
<b>cf.</b>	= ( <i>confer</i> ), compare.
<b>dat.</b>	= dative.
<b>dem.</b>	= demonstrative.
<b>Dk.</b>	= Denkart.
<b>du.</b>	= dual.
<b>ed.</b>	= edition of, edited by.
<b>Ét. Ir.</b>	= Études Iranienes (Darmesteter).
<b>fem.</b>	= feminine.
<b>fut.</b>	= future.
<b>Fr. W.</b>	= Fragment Westergaard.
<b>gen.</b>	= genitive.
<b>GrPh.</b>	= Grundriss der Iranischen Philologie.
<b>Guj.</b>	= Gujarati.
<b>i. e.</b>	= ( <i>id est</i> ), that is.
<b>ibid.</b>	= ( <i>ibidem</i> ), in the same work.
<b>inf.</b>	= infinitive.
<b>instr.</b>	= instrumental.
<b>JRAS.</b>	= Journal of the Royal Asiatic Society.
<b>LeZA.</b>	= Le Zend-Avesta (Darmesteter).
<b>lit.</b>	= literally.
<b>loc.</b>	= locative.
<b>masc.</b>	= masculine.
<b>Mod. Pers.</b>	= Modern Persian.
<b>MS.</b>	= Manuscript.
<b>Ner.</b>	= Neryosangh.
<b>neut.</b>	= neuter.
<b>nom.</b>	= nominative.
<b>Ny.</b>	= Nyaish.
<b>om.</b>	= omit, omits.
<b>op. cit.</b>	= ( <i>opus citatum</i> ), the work previously cited.
<b>Paz.</b>	= Pazand.
<b>Pers.</b>	= Persian.
<b>Phl.</b>	= Pahlavi.
<b>pl.</b>	= plural.
<b>pref.</b>	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
(       )	= these parentheses indicate glosses that occur in the versions,
[       ]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[ . . . ]	= the dots in the square brackets show that the text is missing.

# TEXT AND TRANSLATION

## THE NYAISHES

## I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** *pa nqm i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x<sup>o</sup>arahemānd i harvisp āgāh i kardagār i x<sup>o</sup>adāwandq x<sup>o</sup>adāwand i pādīšāh bar hamā pādīšāhq i nagāhdār i xālik i maxlūk alrazak rōšt dahinda i kādir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvqnā u dānā u pāk parwardagār. ādil pādīšāhī bāzavāl bāsat. Hormazd i x<sup>o</sup>adāe i awazūnī gurz x<sup>o</sup>arahe awazāyāt. X<sup>o</sup>aršēt i amarg i rayōmand i aurvand asp bē rasāt. zē hamā gunāh . . . pa patit hōm.*

O

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān (aēγ<sup>2</sup> min šēm i Yazdān pētīsār<sup>3</sup> vabidūnam). stāyišn<sup>4</sup> u azbāyišn vabidūnam<sup>5</sup> dātār Ōhrmazd rāyōmand gadōmand<sup>6</sup> rā vispākās<sup>7</sup> (aēγ<sup>8</sup> hamā<sup>9</sup> ākāsīh xavitūnēt<sup>10</sup>) kārkartār<sup>11</sup> martumān<sup>12</sup> madam<sup>13</sup> hamāk<sup>14</sup> x<sup>o</sup>atāyān<sup>15</sup> x<sup>o</sup>atā pātāxšāh<sup>16</sup> madam harvisp<sup>17</sup> pātāxšāhān<sup>18</sup> pās-pānīh<sup>19</sup> vabidūntak<sup>20</sup> pētāk<sup>21</sup> vabidūntak<sup>22</sup> hamāk<sup>23</sup> martum<sup>24</sup> u<sup>25</sup> tōrā<sup>26</sup> u<sup>27</sup> gōspand vāyandakān<sup>28</sup> rā mālō<sup>29</sup> rōčik yehabūntak<sup>30</sup> tuvān<sup>31</sup> x<sup>o</sup>atā<sup>32</sup> kudrat<sup>33</sup> yaxsenunēt<sup>34</sup> valō<sup>35</sup> kavī<sup>36</sup> u<sup>37</sup> kadīm<sup>38</sup> xelkūntak<sup>39</sup> vinās hamā būndakān<sup>40</sup> āit u<sup>41</sup> baxšāiškar mitrbān<sup>42</sup> tuvān<sup>43</sup> u dānāk u pāk fravartār.<sup>44</sup> nēwak<sup>45</sup> šalitāh<sup>46</sup> la zuwāl<sup>47</sup> yehvūnt.<sup>48</sup> Ōhrmazd<sup>49</sup> x<sup>o</sup>atā (x<sup>o</sup>atā<sup>50</sup> 2 gēhān awzūnīk<sup>51</sup> vabidūntak hamā mandavamīhā rā) rawāiš u rōšnīh awzun yehvūnāt. X<sup>o</sup>aršēt<sup>52</sup> amark<sup>53</sup> rāyōmand<sup>54</sup> arvadasp<sup>55</sup> (ayāwārīh<sup>56</sup> lenō) yehamtūnāt. min hamāk vinās . . . pavan patēt harōm.*

## ZOROASTRIAN LITANIES

### 1. Khurshed<sup>1</sup> Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. I praise<sup>1</sup> and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,<sup>2</sup> powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .<sup>3</sup> I repent.

o

**Pahlavi.** In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.



O

**Sanskrit.** [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāptena asmi.*

O

**Persian.** *ba nām Izad. sitāyīš kunam u zikr kunam dadār Hormazd nūrmand u wēzah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdigār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u paivastah rūzī dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adīl pādīšāhī bē zavāl bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāhī . . . ba patit hastam.*

O

**Gujarati.** (šaru karūc) *Iajdānā nāmthī dadar Hormajd khālēš ane nurmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhsāvnār ane meherbān šakto ane dānā ane pāk parvaraš karnār. (tehnī) ādel pādśāhī kāem che. Hormajd potānī mele pedā thāelo vardhino karnār chē tehenī tarīf karū ane iād karū. ane bēmarag khālēš tej ghoḍāno khāvand Khurshednī bulandī ane nur jiādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

**Avesta.** *nəmasə te Ahurə Mazda ərəiṣciṭ parə anyāiš dāman. nəmō və Aməša Spəntā vīspe hvarə.hazaošā. aētaṭ jihāt Ahurəm Mazdəm aētaṭ Aməšō Spəntō aētaṭ ašaonəm Fravašiš aētaṭ Vayən Darəyō.X\*adātəm.*

O

**Sanskrit.** [. . .] Of all sins . . . I am penitent.

O

**Persian.** In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

**Gujarati.** (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

**Avesta.** Homage unto Thee, O Ahura Mazda,<sup>1</sup> thrice<sup>2</sup> prior to other creatures.<sup>3</sup> Homage unto you, O Archangels, all of one accord<sup>4</sup> with the Sun. May this<sup>5</sup> [homage] seek its way so as to reach<sup>6</sup> unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits<sup>7</sup> of the righteous,<sup>8</sup> this unto Vayu,<sup>9</sup> that follows its Own Law for the Long Period.

## I

**Pahlavi.** *namāz*<sup>1</sup> *yedrūnam*<sup>2</sup> *ō Lak Ōhrmazd* 3 *bār levīn*<sup>4</sup> *min*<sup>4</sup> *hamāk*<sup>5</sup> *dāmān.* *namāz*<sup>6</sup> *ō*<sup>7</sup> *lakūm*<sup>8</sup> *Amahraspandān*<sup>9</sup> *harvisp*<sup>10</sup> *ṣavan hamkāmik*<sup>11</sup> *u*<sup>12</sup> *hamdōšišn.*<sup>13</sup> *litamō*<sup>14</sup> *barā*<sup>15</sup> *yehamtūnēt*<sup>16</sup> *dātār*<sup>17</sup> *Ōhrmazd litamō*<sup>18</sup> *Amahraspandān*<sup>19</sup> *litamō*<sup>20</sup> *ahravān* *Fravahrān*<sup>21</sup> *litamō*<sup>22</sup> *Vāy i*<sup>23</sup> *Dēr X<sup>a</sup>atā*<sup>24</sup> (*ae*<sup>25</sup> *Rām Yazat*).

## I

**Sanskrit.** *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmaṇā ca) pūrvam anyāyāḥ sṛṣṭeḥ. namo yuṣmaḥyain he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayah Svāminah). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayah Svāminah) atra muktātmanām Vṛddhayaḥ atra Rāmo Dīrgham Rājā.*

## I

**Persian.** *namāz Turā ay Xudāi mih dānā sih āyina (ya'nī bah menūt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand (Amšā ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasīd (ya'nī bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

## I

**Gujarati.** *namūc Tune e Hormajd tarān martabe tamām pedā-ešne (namū tehenī) agān. namūc tamo tamām ek morādna rākhnār nekīnā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) ašo Faroharo ane e jago (pohoco) Rām Ijad Lāmbī Mudat lagīno Šāheb.*

## I

**Pahlavi.** I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

## I

**Sanskrit.** Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amisāspintāh*), [who are] all of one will (*amisāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

## I

**Persian.** Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amsihā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

**Gujarati.** I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

**Avesta.** *xšnaoδra Ahurahe Masdā . . . staomi ašm.*

2

**Pahlavi.** *šnāyēntārih i Ōhrmazd . . . stāyēm ahrākih.*

2

**Sanskrit.** *satkāraye Svāminam Mahājñāninam . . . staomi puṇyam.*

2

**Persian.** *xušnūd gardānam Hormazd rā . . . sitāyiš kunam ašōi rā.*

2

**Gujarati.** *khushāl karūc Hormajdne . . . ane tārif karū rāštīm.*

3

**Avesta.** *frastuyē humatōibyasčā huxtōibyasčā hvarštōibyasčā maδwōibyasčā vaxδwōibyasčā varštōibyasčā. aibi.gairyā daiδē vispā humatāčā huxtāčā hvarštāčā. paiti.ričyā daiδē vispā duš-matāčā dužuxtāčā dužvarštāčā.*

3

**Pahlavi.** *frāz<sup>1</sup> stāyēm<sup>2</sup> humat u<sup>3</sup> huxt u<sup>4</sup> hvaršt<sup>5</sup> pavan mēnišn u<sup>6</sup> gōwišn u<sup>7</sup> kunišn. madam<sup>8</sup> vaxdūnišn<sup>9</sup> yehabūnam<sup>10</sup> harvisp<sup>11</sup> humat u<sup>12</sup> huxt u<sup>13</sup> hvaršt<sup>14</sup> (aēγ karpak vabidūnam<sup>15</sup>). barā šikūnišn<sup>16</sup> yehabūnam harvisp dušmat u<sup>17</sup> dužuxt<sup>18</sup> u<sup>19</sup> duž-varšt<sup>20</sup> (aēγ vinās lā vabidūnam).*

3

**Sanskrit.** *prakṛṣṭam staomi sumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmanā ca. adhikam grahaṇam karomi*

2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

**Sanskrit.** I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

**Persian.** I propitiate Ormazd. . . . I praise righteousness.

2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude.

3

**Avesta.** I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

**Pahlavi.** With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

**Sanskrit.** I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānām sumatānām sūktānām suktānām ca. parityāgam  
karomi samastānām durmatānām durāktānām duḥkṛtānām ca.*

## 3

**Persian.** *farāz sitāyam nek menūt u nek guftār u nek kardār  
rā menišn u gavišn u kunišn. awar gīrišn dehōm harvīsp hūmat  
u hūxt u kvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvīsp  
dāšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

## 3

**Gujarati.** *ghaṇī tārif karū nek naiatnī ane nek bolvānī ane  
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.  
ane ūpar pakdū (iāne akhatīār karū) tamām nek manašnī ane nek  
goftār ane nek kerdārne (iāne šavābnā kām karū). ane muki deū  
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne  
(iāne gunāh nahī karū).*

## 4

**Avesta.** *fērā vō rāhī Aməša Spəntā yasnəmčā vahmēmčā fērā  
manənhā fērā vačənhā fērā šyaodanā fērā anhuya fērā tanvasčū  
x'ahiyā uštanəm. staomi ašəm.*

## 4

**Pahlavi.** *frāz val<sup>1</sup> lakūm rātēnam mavan<sup>2</sup> Amahraspandān<sup>3</sup>  
havdēt<sup>4</sup> yazišn<sup>5</sup> (āšnāk<sup>6</sup>) u<sup>7</sup> nyāyišn<sup>8</sup> (ostafrīt<sup>9</sup>) frāz pavan mēnišn  
frāz pavan gōwišn frāz<sup>10</sup> pavan kunišn frāz<sup>11</sup> pavan ax<sup>12</sup> i<sup>13</sup> mēn-  
išnik<sup>13</sup> frāz pavan<sup>14</sup> tan u<sup>15</sup> zak-č<sup>16</sup> i<sup>17</sup> nafšā<sup>18</sup> jān<sup>19</sup> (aēy tan  
pavan<sup>20</sup> x'ēših<sup>21</sup> i<sup>22</sup> lakūm yaxsenunam. pavan x'ēših<sup>23</sup> i<sup>24</sup> lakūm  
dāštan<sup>25</sup> hanā aēy hat-am tan<sup>26</sup> ruvān<sup>27</sup> rāe<sup>28</sup> barā<sup>29</sup> apāyet yeha-  
būntan<sup>30</sup> barā<sup>31</sup> yehabūnam). stāyem ahrākīh.<sup>32</sup>*

## 4

**Sanskrit.** *prakṛṣṭaṁ yuṣmabhyāṁ dakṣiṇayāmi (kila dakṣiṇī  
karomi) he Amīśāspintā iṣṇīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

## 3

**Persian.** I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

## 3

**Gujarati.** I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

## 4

**Avesta.** I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.<sup>1</sup> I praise righteousness.

## 4

**Pahlavi.** I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

## 4

**Sanskrit.** I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with



*manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijam jivam (kila saktam svādhinatayā yuṣmākam dhārayāmi. svādhinatayā yuṣmākam dhāraṇam evam kila yadi dātum योग्यam tat viśeṣeṇa dadāmi). staomi punyam.*

## 4

**Persian.** *farāz šumā rād hastam kih Amšāsbandan hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahī.*

## 4

**Gujarati.** *ane tamo bujorag Amšāspandone ijašne ane nīāešnī śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne mākharū tan rovānne vāste āpvū paḍe to khaśuśan āpū). ane tārif karū rāstīnī.*

## 5

**Avesta.** *nəmō Ahurāi Mazdāi. nəmō Amšaēibyō Spēntaēibyō. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšaētāi aurvaṭ.aspāi. nəmō ābyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gēuš. nəmō Gayehe. nəmō Zaratuštrahe Spitāmahe āšaonō Fravašē. nēməm vīspayā Ašaonō stōiš haidyāiča bavayidyaīča būšyayidyaīča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

## 4

**Persian.** I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

## 4

**Gujarati.** And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

## 5

**Avesta.** Homage<sup>1</sup> unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.<sup>2</sup> Homage unto the Sun, the swift-horsed. Homage unto these<sup>3</sup> two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. • Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,<sup>4</sup> that is, that is coming into being<sup>5</sup> and that will be.

*Hāvani Gāh**Vohu uxšya Manamha Xšavra Ašača ušta tanum.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanqm.**Uzaycirina Gāh**yahmī Spəntā θwā Mainyū urvašē jašō.*

## 5

**Pahlavi.** namāz<sup>1</sup> ō<sup>2</sup> Ōhrmazd<sup>3</sup> (u<sup>4</sup> Ōhrmazd guft<sup>5</sup> aēy nyāyišn ō li ʔal<sup>6</sup> kart yehvūnēt mavan<sup>7</sup> šapīrān<sup>8</sup> fravartārtum sari-tarān<sup>9</sup> zatārtum<sup>10</sup>). namāz<sup>11</sup> ō Amahraspandān (u<sup>12</sup> Amahraspandān guft aēy nyāyišn ō<sup>13</sup> lenā<sup>14</sup> valā<sup>15</sup> kart yehvūnēt mavan patmānik<sup>16</sup> vaštāmūnēt u<sup>17</sup> patmānik dārēt<sup>18</sup> u<sup>19</sup> kolā-č<sup>20</sup> i<sup>21</sup> min<sup>22</sup> patmān<sup>23</sup> barā<sup>24</sup> parizēt<sup>25</sup> val<sup>26</sup> šapīrān u<sup>27</sup> arzānikān yehabūnēt<sup>28</sup>). namāz<sup>29</sup> ō Mitr i<sup>30</sup> frāx<sup>31</sup> gōyōt<sup>31</sup> (Mitr<sup>32</sup> i<sup>33</sup> frāx<sup>34</sup> gōyōt<sup>34</sup> guft aēy nyāyišn ō li valā<sup>35</sup> kart yehvūnēt<sup>36</sup> mavan<sup>37</sup> Mitr i<sup>38</sup> ruvān<sup>39</sup> i<sup>40</sup> nafšā xūp yaxsenunēt<sup>41</sup> ēz<sup>42</sup> amat-aš<sup>43</sup> Mitr<sup>44</sup> madam<sup>45</sup> ruvān i<sup>46</sup> nafšā xūp<sup>47</sup> dāšt yehvūnēt aš hamāk<sup>48</sup> dām i Ōhrmazd xūp dāšt yehvūnēt<sup>49</sup>). namāz<sup>50</sup> ō X<sup>51</sup> aršēt<sup>51</sup> i<sup>52</sup> arvadasp<sup>53</sup> (u<sup>54</sup> X<sup>55</sup> aršēt<sup>55</sup> i<sup>56</sup> arvadasp<sup>57</sup> guft<sup>58</sup> aēy nyāyišn<sup>59</sup> ō<sup>60</sup> li valā<sup>61</sup> kart yehvūnēt mavan<sup>62</sup> ranj<sup>63</sup> pavan kār<sup>64</sup> karpak vabidūntan<sup>65</sup> mekadrunyēn<sup>66</sup> lā pavan ranj<sup>67</sup> yaxsenunēt mā li-č<sup>68</sup> denā<sup>69</sup> rās i<sup>70</sup> li<sup>71</sup> yaxsenunam<sup>72</sup> yātūnam<sup>73</sup> vaslunam lā pavan ranj<sup>74</sup> yaxsenunam). namāz<sup>75</sup> ō<sup>76</sup> Mayā<sup>77</sup> Doisr i<sup>78</sup> Ōhrmazd dāt (menūk<sup>79</sup> Ardisūr<sup>80</sup> Yazat hučašmik<sup>81</sup> Doisr<sup>82</sup> i<sup>83</sup> Ōhrmazd dāt guft aēy nyāyišn<sup>84</sup> ō<sup>85</sup> li<sup>86</sup> valā<sup>87</sup> kart yehvūnēt<sup>88</sup> mavan<sup>89</sup> hamāk<sup>90</sup> dām<sup>91</sup> i<sup>92</sup> Ōhrmazd pavan hučašmik madam nikirēt u<sup>93</sup> hič aiš pavan duščašmik madam lā nikirēt u<sup>94</sup> hixr<sup>95</sup> val mayā<sup>96</sup> lā yedrunēt<sup>97</sup>). namāz<sup>98</sup> ō<sup>99</sup> Tōrā u<sup>100</sup> namāz<sup>101</sup> val<sup>102</sup> Gayōmart<sup>103</sup> (u<sup>104</sup> Tōrā u<sup>105</sup> Gayōmart<sup>106</sup> guft aēy<sup>107</sup> nyāyišn<sup>108</sup> min<sup>109</sup> valā<sup>110</sup> šapīr<sup>111</sup> mekadrunēm<sup>112</sup> mavan<sup>113</sup> mas bēn kas<sup>114</sup> u kas bēn mas vičir xavītūnēt<sup>115</sup> kartan amat<sup>116</sup> brāt i<sup>117</sup> kas bēn brāt i<sup>118</sup> mas vinās vabidūnyēn<sup>119</sup> ax<sup>120</sup> i<sup>121</sup> mas ax<sup>122</sup> i<sup>123</sup> kas barā amūržēt). namāz<sup>124</sup> ō<sup>125</sup> Zaratušt<sup>126</sup> i<sup>127</sup> Spitāmān<sup>128</sup> i<sup>129</sup> ahrav<sup>130</sup> Fravahr<sup>131</sup> (u<sup>132</sup> Zaratušt<sup>133</sup> guft<sup>134</sup> aēy<sup>135</sup> nyāyišn<sup>136</sup> min<sup>137</sup> valā<sup>137</sup> šapīr<sup>138</sup> mekadrunam<sup>139</sup> mavan

## At the Havani Gah.

Further the body through Vohuman,<sup>6</sup> Khshathra, and Asha in accordance with [my] desire.

## At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

## At the Uzayeirina Gah.

At which end<sup>7</sup> Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

## 5

**Pahlavi.** Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*<sup>140</sup> *Dēn i*<sup>141</sup> *šapīr*<sup>142</sup> *Mazdayasn*<sup>143</sup> *viš*<sup>144</sup> *veh*<sup>145</sup> *yeka-  
vīmūnēt*<sup>146</sup> *zak*<sup>147</sup> *min Dēn*<sup>148</sup> *pētāk*<sup>149</sup> *viš*<sup>150</sup> *mēnēt viš gōwēt viš  
kunēt*<sup>151</sup>). *namāz*<sup>152</sup> *ō*<sup>153</sup> *harvišp*<sup>154</sup> *zak*<sup>155</sup> *i*<sup>156</sup> *ahravān gētīh*<sup>157</sup> *mav-  
an-č*<sup>158</sup> *āt mavan-č yehvūnt*<sup>159</sup> *havād mavan-č*<sup>160</sup> *yehvūd.*<sup>161</sup>

### Bāmdāt

*šapīr-(am)*<sup>162</sup> *vaxšināe*<sup>163</sup> *mēnišn*<sup>164</sup> *X<sup>o</sup>atāe*<sup>165</sup> (*aēry-am*<sup>166</sup> *frārōntar  
mēnišn*<sup>167</sup> *barā vabidūn*<sup>168</sup>). *u*<sup>169</sup> *mavan-č*<sup>170</sup> *ahrākīh (kār u*<sup>171</sup> *kar-  
pak*<sup>172</sup> *zyam kart yekavīmūnēt*<sup>173</sup>) *nēwakīh-č*<sup>174</sup> *ō*<sup>175</sup> *tan-(am yeha-  
būn*<sup>176</sup>).

### Nēmrōč

*denā-(m*<sup>177</sup> *ruvān*<sup>178</sup> *ō*<sup>179</sup> *zak*<sup>180</sup>) *rōšnih*<sup>181</sup> *i*<sup>182</sup> *balist*<sup>183</sup> *bālēn*<sup>184</sup>  
(*hand*<sup>185</sup>) (*aēry-am*<sup>186</sup> *ruvān*<sup>187</sup> *barā ō X<sup>o</sup>aršēt payak yehamtūnāt*).

### Aspārak

*pavan*<sup>188</sup> *Lak madam*<sup>189</sup> *Awzūnik Mēnūk*<sup>190</sup> *vartišn*<sup>191</sup> *yehamtūnāt*  
(*aēry*<sup>192</sup> *bēn zamān Ristāxiz min*<sup>193</sup> *saritarīh*<sup>194</sup> *ō*<sup>195</sup> *šapīrih (Tan*  
*i*<sup>196</sup> *Pasīn*<sup>197</sup>). *amat*<sup>198</sup> *laxvār ān ham yehamtūnam*<sup>199</sup> *af-am pavan  
vēnišn Lak arzānik*<sup>200</sup> *barā vabidūn*<sup>201</sup>).

### 5

**Sanskrit.** *namaḥ Svāmine Mahājñānīne. namo Amarebhyo  
Gurūtarebhyah. namo Mihirāya nivāsitaranyāya. namaḥ Sūr-  
yāya tejasvine vegavadaśvāya. namaḥ tebhyo Locanebhyo jāni  
Svāmīno Mahājñānīnaḥ. namo Gomūrtaye (prākṣṛṣṭaye). namo  
Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaput-  
rasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanām  
sr̥ṣṭaye vartamānānām ca atītānām ca bhaviṣyānām ca.*

### Hauana

*uttamam vardhaya manah Svāmin (kila me manah sadāca-  
ritaram kuru) puṇyāt ca śubham tanoḥ (kila kāryam puṇyamca  
yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).*

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

## 5

**Sanskrit.** Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

*Rapithvin*

*ayam (ātma tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapade prāpnotu).*

*Ujaieirina*

*Tvaya Gurutara Adr̥śyarūpin paribhramatā prāpnoti (nikṣṛṣṭatā-yāḥ uttamatām) (tanoh akṣayatām).*

## 5

**Persian.** *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfindān (Amšāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurid u paimānah dārid u harcih az u paimānah ōi vēhān u arzānyān dehid). namāz ān Mihr frāgavyuūd (Mihr frāgavyuūd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfridah rā. namāz Gayomard fardum āfridah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

*Havan*

*bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbī tan rā.*

*Rapiθwin*

*in (ravān b-ān) rōšn Lih az bālā bālātar (ya'nī ravān man bah Xuršēd pāy barasād).*

*Uzirin*

*bak̄ Tu ay Afzān Menu bargāštāgān barasand (az badī bah nekī Tan Pasīn).*

## Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

## Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

## 5

**Persian.** Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked'). Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy'). Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul'). Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

## Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

## Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

## Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).



## 5

**Gujarati.** *namūc Hormajdne (dādār Hormajde farmāvū che ke je śakhaś nek lokone tathā parcjgārone ghaṇā pāle ane parvaraś kare ane burā lokone śajā die te śakhaśe goeā māhārī nīāēs kīdhī). namūc Amaśāśpandone (Amaśāśpandoe kahū che je andāje khāe ane andāje rākhe ane andājā kartā jiādā rehe te cij nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīāēs kīdhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvū che je māhārī nīāēs teṇe kīdhī ke jeṇe potānā rovān ūpar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhi). namūc Khurśed tej ghoḍānā sāhebnē (Khurśed tej ghoḍānā sāhebe farmāvūc ke māhārī nīāēs teṇe kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmīhī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pānīnā Caśmā che tehene (iāne Arduīśur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gāene keheche ke je gāene Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe dūmāmā mokli hatī. Gaīomarad te Khodāetālāe pehelū inśān e dūnīānī ābādīne vāšte mokaleū hatū tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehclavīmo Gelsāhā tathā Avaśtāmā Gaīeche tathā Gaīeche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvūc ke māhārī nīāēs e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāṇe ane nādhlo bhāi potāthī mohtā bhāino adab rākhe ane kabī jo nādhilā bhāithī kāi cuk thāi hoe to tehenō vaḍo bhāi meherbān thāi māf kare). namūc Jartośt Aśpantamānnā aśo Faroharne (Jartośte farmāvū che je goeā māhārī nīāēs teṇe kīdhī je e bhalī Majdīaśnī Dīn ūpar beśak begumān ane ūstavār rehe ane je kāi Dīnmā hukdm farmāvelo che te paramāṇe ghaṇū nek vāmāše ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamāxī aśovono ṭolo je hamaṇā che ane thāi gīo ane thāše tehene.*

## 5

**Gujarati.** I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelsāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

*Havan*

*e Šāheb (māhārī) bhalī manašnīne jīāde kar (iāne ghanī nek kar).  
ane savābne badle (māhārā) tanane nekī (āp).*

*Rapithwin*

*e (māhārū rovān) bulandīthī bulandtar rošanīmā (iāne Khursēd  
pāea Beheštīmā pohoco).*

*Uzirin*

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatak-  
hejanā vakhatmā burāi tātīne nekīne pohocād).*

## 6

**Avesta.** *Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.  
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vačanəhəm vyāxanəm  
hazanra.gaošəm hu-tāštəm  
baēvarə.čašmanəm bərəzantəm  
pərədu.vaēdayanəm sūrcm  
axʷafnəm jərəūrvānəhəm.*

## 6

**Pahlavi.** [. . .] *Mitr<sup>1</sup> i<sup>2</sup> fraxʷgōyōt<sup>3</sup> izam<sup>4</sup> i<sup>5</sup> rāst gōwišn<sup>6</sup>  
i<sup>7</sup> hanjamanik<sup>8</sup> hazār<sup>9</sup> gūš<sup>10</sup> i<sup>11</sup> hātāšit<sup>12</sup> i<sup>13</sup> bēvar čašm i<sup>14</sup>  
buland<sup>15</sup> i<sup>16</sup> pur ākās<sup>17</sup> (pavan<sup>18</sup> kār i<sup>19</sup> denā<sup>20</sup> u<sup>21</sup> zyaš bēn  
xʷēškārīh<sup>22</sup>) u<sup>23</sup> awzār<sup>24</sup> u axʷāb<sup>25</sup> (aēγ-aš<sup>26</sup> bušāsp<sup>27</sup> lūt<sup>28</sup>) u<sup>29</sup>  
(ayāwārīh<sup>30</sup> yedrānišn) jīgār.<sup>31</sup>*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

---

6

**Avesta.** We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,  
Who has a thousand ears, the well-shaped one,  
Who has ten thousand eyes, the exalted one,  
Who has wide knowledge, the helpful one,  
Who sleepeth not, the ever wakeful.<sup>1</sup>

6

**Pahlavi.** [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

## 6

**Sanskrit.** [. . .] *Mihiram (maitri-adhipatiṁ) nivāsitaranyam ārādhaye satyavācam hañjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evaṁ kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanatā ca evaṁ kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhujam.*

## 6

**Persian.** [. . .] *Mihr sardār mahabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamani hazār gūš (ya'nī hazār gūšī āncanān kih hazār Izad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnāv u ān bašnāv ān hamah rā dar yak laḥaḡa bašnāvad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyīnah ya'nī dah hazār Izad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bin u ān ham bah bin ān hamah rā dar yak laḥaḡa bah binad) bulandtar tamām dānandah (kār 'adil) 'aẓmatī bēdār zūr bah bāzū dārad.*

## 6

**Gujarati.** *Khurshed bemarag ane khāleś tej ghoḍānā sāhebbe arādhū. Meher Ijad jangalnā pāsbānne arādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. šabab e je e Meher Ijadmo e khubī ane ejmat che ke hajār kāne je vāto nahī sābhli šakhāe te potānā bee kāne sābhle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te saghlāvo e Meher Ijadne ekkārāgī ektā thāine vāto keheche te saghlāvonū tarat sābhli sakheche) nek pedā kīdhelā ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhši*

## 6

**Sanskrit.** [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

## 6

**Persian.** [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

## 6

**Gujarati.** I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

*che ke das hajār ākhe kart je cijo dekhi nahi sake te 2 akhihi e  
Meher Ijad ek lehejama joi sakeche) ghaṇo buland ane ghaṇo  
khabardār tatha ejmati ane bekhoab (iane hameše jagto) jora-  
var bajuno.*

## 7

**Avesta.**

*Miθrəm vīspanəm dahyunəm  
daiñhu.paitim yazamaide  
yim fradaðat Ahurō  
Mazdā x<sup>o</sup>arənanuhastəməm  
mainyavanəm Yazatanəm.  
tat nō jamyāt avanhe  
Miθra Ahura bərəzanta.  
Hvarə.xšaētəm aməšəm raēm  
aurvat.aspəm yazamaide.*

## 7

**Pahlavi.** *Mitr<sup>1</sup> i<sup>2</sup> harvistin mataān<sup>3</sup> dehupāt<sup>4</sup> yezbexūnam<sup>5</sup>  
mavan<sup>6</sup> frāz<sup>7</sup> yehabūnt<sup>8</sup> Ōhrmazd gadā havōtūtūm<sup>9</sup> min mēnū-  
kān<sup>10</sup> Yazatān.<sup>11</sup> zak<sup>12</sup> valō<sup>13</sup> lenō yehamtūnāt pavan<sup>14</sup> ayāwārīh<sup>15</sup>  
Mitr<sup>16</sup> x<sup>o</sup>atāe<sup>17</sup> i<sup>18</sup> buland. X<sup>o</sup>aršēt amark rāyōmand<sup>19</sup> arva-  
dasp<sup>20</sup> izam.<sup>21</sup>*

## 7

**Sanskrit.** *Mihiram śarveṣām grāmānām rājānam ārādhaye  
yam prādadat Svāmī Mahājñānī śrīmatam adṛśyarūpebhyo Īja-  
debhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-  
tara. Sūryam tejasvinam amaram śuddhimantam vegavadaśvam  
ārādhaye.*

## 7

**Persian.** *Mihr tamām šahrān pādīšah rā buzurg dāram ān  
rā kih buland dādah Hormazd Xudāi nūrmand az mēnūān Izadān.  
ān marā rasad bayārī Mihr xudāi mihtar. Xuršēd nūrmand  
bēmarḡ xalīštār tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (*that is, ever awake*).

---

## 7

**Avesta.**

We sacrifice unto Mithra  
 The lord of all countries,  
 Whom Ahura Mazda created<sup>1</sup> the most glorious  
 Of the spiritual Angels.  
 So may there come unto us for aid  
 Both Mithra and Ahura, the two exalted ones.  
 We sacrifice unto the immortal,  
 Radiant, swift-horsed Sun.

## 7

**Pahlavi.** I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 7

**Sanskrit.** I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 7

**Persian.** I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.



## 7

**Gujarati.** (ane) tamām šeherono pādśahā Meher Ijadne ārādhū ke jehene Hormajde bijā mīno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland sāheb mähārī madade pohoco. Khurśed bemarag khālēs tej ghoḍānā khāvandne ārādhū.

## 8

**Avesta.** Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā xʰarənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm xʰarənanuhantəm yazamaide. Θwāšəm Xʰadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəyō-Xʰadātəm yazamaide. Vātəm spəntəm hūdānəm yazamaide. razištəm Čištəm Mazda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Mazda.yasnīm yazamaide. Paθəm xʰāstāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.

## 8

**Pahlavi.** Tištr<sup>1</sup> drust<sup>2</sup> cašm<sup>3</sup> rā yezbexūnam.<sup>4</sup> Tištr<sup>5</sup> rā<sup>6</sup> izam (ae<sup>7</sup> manāzil i<sup>8</sup> vārān). vārišnīk<sup>9</sup> Tištr stār<sup>10</sup> rā izam.<sup>11</sup> Tištr<sup>12</sup> stār<sup>13</sup> rāyōmand<sup>14</sup> gadōmand<sup>15</sup> yezbexūnam.<sup>16</sup> Vanant stār<sup>17</sup> i<sup>18</sup> Ōhrmazd dāt<sup>19</sup> yezbexūnam.<sup>20</sup> Tištr<sup>21</sup> stār<sup>22</sup> i rāyōmand gadōmand<sup>23</sup> izam. Spāš<sup>24</sup> i<sup>25</sup> Xʰadāt<sup>26</sup> yezbexūnam.<sup>27</sup> Zamān<sup>28</sup> i<sup>29</sup> Akanārak<sup>30</sup> izam.<sup>31</sup> Zamān<sup>32</sup> i<sup>33</sup> Dirang<sup>34</sup> Xʰatāe<sup>35</sup> izam.<sup>36</sup> Vāt<sup>37</sup> i<sup>38</sup> awzūnik<sup>39</sup> hūdāk<sup>40</sup> izam.<sup>41</sup> razistak<sup>42</sup> i<sup>43</sup> Frazānak<sup>44</sup> i<sup>45</sup> Ōhrmazd dāt ahrav izam<sup>46</sup> (aēy<sup>47</sup> Dēn Yazat). Dēn i<sup>48</sup> šapīr i<sup>49</sup> Mazdayasn<sup>50</sup> yezbexūnam.<sup>51</sup> Rās<sup>52</sup> i<sup>53</sup> šapīr libbemā<sup>54</sup> rawišnīh<sup>55</sup> izam<sup>56</sup> (aēy<sup>57</sup> Rās i Vahišt). zarīnōmand awzār rā izam<sup>58</sup> (mavan<sup>59</sup> mayā i<sup>60</sup> šabnam i<sup>61</sup> vahārīk<sup>62</sup> min<sup>63</sup> azīr zamīk<sup>64</sup> lāla<sup>65</sup> θarā yātūnēt pavan rās<sup>66</sup> i<sup>67</sup> valō). . Sōkant Kōf<sup>68</sup> i<sup>69</sup> Ōhrmazd dāt izam.

## 7

**Gujarati.** I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

## 8

---

**Avesta.** We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants<sup>1</sup> on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path<sup>2</sup> leading to the good state. We sacrifice unto the golden shaft.<sup>3</sup> We sacrifice unto Mount Saokanta, made by Mazda.

## 8

**Pahlavi.** I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

## 8

**Sanskrit.** *Tistaratārakasya rūpavatīm dr̥ṣṭim ārādhaye. Tistaratārakam ārādhaye (Tistaram iti vr̥ṣṭinakṣatram). Tistaratārakasya vr̥ṣṭiḥ ārādhaye. Tistaratārakasya śuddhiḥ śriyaśca ārādhaye. Vanantam tārakam Mahājñāninā dattam ārādhaye. Tistaratārakam śuddhimantam śrīmantam ārādhaye. Śubhacakram Svayam santiṣṭhamānam ārādhaye. Kālam Anantam ārādhaye. Samayam Dirgharājānam ārādhaye. Vātam mahattaram uttamadāninam ārādhaye. śuddhām Nirvāṇajñānitām Mahājñāninā nirmītām punyātmanīm ārādhaye. Dinim uttamām Mājdaiasnim ārādhaye. Panthānam abhilāṣiṇam ārādhaye. suvarṇamayam śāstram ārādhaye (kila Saokantaparvatopari pṛthivīmūlād ārabhya suvarṇamayānalikā nirmītā asti tena chidreṇa pṛthivītalastham udakam ākāśe ārohati tat ca vātāhatam sarvatra prasaratī ataeva tuṣārodakam jāyate tat ca śāstram suvarṇamayam ārādhaye). Saokantam Girim Mahājñāninā dattam ārādhaye.*

## 8

**Persian.** *nūrmand dīdār Tištar sitārah rā buzurg dāram. Tištar sitārah rā buzurg dāram (ya'nī manzil bārān). bārīšnī Tištar sitārah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīši u nūrānī Tištar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bekinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nekī dahandah rā buzurg dāram. xālīši Dur binandah kār Hormazd dādah kīrfahgar rā buzurg dāram. Dīn bih Māzdayasni rā buzurg dāram. Rāh dilerī rā buzurg dāram. zarīn alat rā buzurg dāram (ya'nī bar Koh Sokant az tah zamīn zarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

## 8

**Sanskrit.** I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

## 8

**Persian.** I venerate the brilliant vision of the star Tishtar. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

*alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar  
asmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u  
ān kār rā āb sard bahārī paidā šavad. ān alat zarīn rā buzurg  
dāram).* Koh Sokant Hormazd paidā kardah rā buzurg dāram.

## 8

**Gujarati.** *darušt cašamno Teštar šetāro che. tene ārādhū. Teštar  
(iāne varšātnā nakhetar) ne ārādhū. Teštarnā varašvāne ārādhū.  
Teštar šetārānī khālešī tathā nurne ārādhū. Hormajdno pedā  
kidhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā  
šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhī  
rovāno e šetārānā nurthī āscaš pāmeche). nurmand khāleš Teštar  
šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene)  
ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamā-  
nānū nām che ke je dādār Hormajdne tāluk che. kēcje te Pedānā  
karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū)  
koine mālum nathī ke te Šāheb kevāre pedā thāeo ane kāhāsudhū  
reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te  
varaš 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche).  
nekīno āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hor-  
majdno pedā kidhelo rāšt dānā (ane) ašo (Din Ijad) ne ārādhū.  
behetar Mājdiāsnī Dinne ārādhū. delpašand Rāhāne ārādhū (iāne  
Beheštānā Māragne) ārādhū. ejamatī sunānā nalne ārādhū.  
Hormajdnā pedā kidhela Šokant Pāhādne ārādhū.*

## 9

**Avesta.** *vīspəmča ašavanəm mainyaom Yazatəm yazamaide.  
vīspəmča ašavanəm gaēdīm Yazatəm yazamaide. haom urvānem  
yazamaide. havəm Fravašīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

## 8

**Gujarati.** There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

## 9

**Avesta.** We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Masda. ašdunam vanuhiš sārā spōntā Fravašayo yazamaide. Hvarə.xšaetəm aməšəm raēm aurvaṭ.aspəm yazamaide.*

## 9

**Pahlavi.** *harvisp<sup>1</sup> ahrav<sup>2</sup> Yazat<sup>3</sup> i<sup>4</sup> mēnūk yezbexūnam.<sup>5</sup> harvisp<sup>6</sup> ahrav<sup>7</sup> Yazat<sup>8</sup> i<sup>9</sup> gētīh<sup>10</sup> yezbexūnam<sup>11</sup> (ae<sup>12</sup> Yazat<sup>13</sup> i<sup>14</sup> gētīh čigōn<sup>15</sup> Ātaš<sup>16</sup> u Mayā i<sup>17</sup> Ardvīsār<sup>18</sup> u Vāt i<sup>19</sup> awzūnik<sup>20</sup> u X<sup>a</sup>aršēt u Māh u Zamūk. denō<sup>21</sup> hamā<sup>22</sup> Yazat i<sup>23</sup> gētīhōmand mavan<sup>24</sup> anšūtān pavan cašm<sup>25</sup> tuvān dīt<sup>26</sup> u zak Yazat<sup>27</sup> i mēnūk lā tuvān dīt<sup>28</sup>). ruvān<sup>29</sup> i<sup>30</sup> nafšō rā izam.<sup>31</sup> Fravahr<sup>32</sup> i<sup>33</sup> nafšō rā izam.<sup>34</sup> barā<sup>35</sup> yehamtūn ō<sup>36</sup> ayāwārīh<sup>37</sup> i<sup>38</sup> lī<sup>39</sup> Ōhr-mazd. ahravān šapīrān<sup>40</sup> awzārān<sup>41</sup> awzūnikān<sup>42</sup> Fravahr<sup>43</sup> izam.<sup>44</sup> X<sup>a</sup>aršēt i<sup>45</sup> amark<sup>46</sup> rāyōmand<sup>47</sup> arvadasp<sup>48</sup> izam.<sup>49</sup>*

## 9

**Sanskrit.** *samagraṁ ca puṇyātmakam paralokacāriṇam Īaj-daganam ārādhaye. samagraṁ ca puṇyātmakam prthivīcāriṇam Īajdaganam ārādhaye. svīyam ātmānam ārādhaye. svīyaṁ Vṛddhim ārādhaye. ehi me sahāyatāyai Mahājñānin . . . Sūryam tejasvinam amaram suddhimantam vegavadaśvam ārādhaye.*

## 9

**Persian.** *tamām ašavān menō bāšandagān Izadān rā buzurg dāram. tamām ašavān bāšandagān gētīān Izadān rā buzurg dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān ‘azmat dārandagān afšūnyān rā buzurg dāram. Xuršēd bēmarǧ nūrmand tēz asp rā buzurg dāram.*

## 9

**Gujarati.** *te jehānnā tamām aśo Ijadone ārādhū. e jehānnā tamām aśo Ijadone ārādhū. (e jehānnā tamām aśo Ijado te Āftāb Mahatāb Āvā Arduišur tathā Ātašne keheche. vahī e dumamā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Pahlavi.** I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Sanskrit.** I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 9

**Persian.** I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

## 9

**Gujarati.** I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous



*je adamio nek kāmna karnār che tevonnebī e dunānā Farešta keheche). potānā rovāne ārādhū . . . pohoc māhārī iarīe e Hormajd. behetar jiādatinā karnār ašo Faroharone ārādhū. Khuršed bemarag khāleš tej ghodānā sāhebne ārādhū.*

---

## IO

**Avesta.** *fravarāne . . . Ahura.īkazšō. [Gah.] Hvarə.xšaē-tahe aməšahe raēvahe aurvaē.aspahe xšnaodra . . . frasastayaēča. yaða Ahū vairyō . . . viđvā mraotū.*

## IO

**Pahlavi.** *franāmam . . . Ōhrmazd Dātistān. [Gah.] Xʷaršēt<sup>1</sup> i<sup>3</sup> amark rāyōmand arvadasp pavan šnāyēnītārīh . . . frač afrīnakānīh. čīgōn Ahu kāmak . . . dānišnīk yemalelūnam.*

## IO

**Sanskrit.** *prabravīmi . . . Hormijdanyāyavatīm. [Gah.] Sūryasya tejasvino 'marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāminah kāmah . . . vijñāya bravīmi.*

## IO

**Persian.** *baxānam . . . Hormazd 'Adl. [Gah.] Xuršed bēmarg nūrmand tēz asp rā xušnūd kunam . . . āškar kunam. cān murād Xudāi . . . bah bulandīh marā bagūi.*

## IO

**Gujarati.** *bujoragūthi padhū . . . Hormajdno hokam. [Gah.] Khuršed bemarag khāleš tej ghodānā khāvandne khushāl karvane*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

---

## IO

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## IO

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

## IO

**Sanskrit.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

## IO

**Persian.** I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

## IO

**Gujarati.** I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

*vāste . . . mašhur karū. je mišale Hormajdnti khaēs . . . e  
raveše khabar kahūc.*

## II

**Avesta.** *Hvarə.xšaētəm aməšəm raēm  
aurvaṭ.aspəm yazamaide.*

*daṭ yaṭ Hvarə raoxšne tāpayeiti daṭ yaṭ Hvarə raoḍ tāpayeiti hiš-  
tənti mainyavānshō Yazatānshō satəmča hazanrəmča. taṭ x<sup>o</sup>arənō  
hanbārayeinti. taṭ x<sup>o</sup>arənō nipārayeinti. taṭ x<sup>o</sup>arənō baxšənti zqm  
paiti Ahura.ḍatqm frādatiča ašahe gaṛdā frādatiča ašahe tanuye  
(frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.)*

## II

**Pahlavi.** *X<sup>o</sup>aršēt<sup>1</sup> amark rāyōmand<sup>2</sup> arvadasp<sup>3</sup> yezbexūnam.<sup>4</sup>  
adīn<sup>5</sup> amat<sup>6</sup> X<sup>o</sup>aršēt<sup>7</sup> rōšn<sup>8</sup> tāpēt<sup>9</sup> (aēγ<sup>10</sup> lalā yātūnēt). adīn<sup>11</sup>  
amat<sup>12</sup> X<sup>o</sup>aršēt<sup>13</sup> rōšn<sup>14</sup> tāpēt (xadūinak<sup>15</sup>) yekavimūnd<sup>16</sup> mēnūk<sup>17</sup>  
Yazat<sup>18</sup> satakānak<sup>19</sup> u<sup>20</sup> hazārkanak.<sup>21</sup> etōn<sup>22</sup> zak<sup>23</sup> gadā ham<sup>24</sup>  
yedrūd<sup>25</sup> (val ae<sup>26</sup> jivak) u<sup>27</sup> zak<sup>28</sup> gadā barā<sup>29</sup> rānind<sup>30</sup>  
(pavan<sup>31</sup> ēvakartakih) u<sup>32</sup> zak<sup>33</sup> gadā xelkūd<sup>34</sup> pavan samik  
madam<sup>35</sup> i<sup>36</sup> Ōhrmazd dāt pavan<sup>37</sup> frādahišnīh<sup>38</sup> zak i<sup>39</sup> ahrākīh<sup>40</sup>  
gēhān<sup>41</sup> pavan frādahišnīh<sup>42</sup> zak<sup>43</sup> i<sup>44</sup> ahrākīh<sup>45</sup> tan (aēγ<sup>46</sup> vad<sup>47</sup>  
barā awzāyāt<sup>48</sup>) pavan<sup>49</sup> frādahišnīh<sup>50</sup> X<sup>o</sup>aršēt mavan<sup>51</sup> amark  
rāyōmand<sup>52</sup> arvadasp.<sup>53</sup>*

## II

**Sanskrit.** *Sūryam tejasvinam amaram buddhimantam vega-  
vadaśvam ārādhaye. tatṛ yat Sūryaḥ rociṣmān tapate (kila  
ūrdhvam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ  
Ījdaḥ satadha ca sahasradha ca. tataḥ śriyam sammelayanti  
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam  
varṣanti jagatyām upari Ahurmijdadattayām (Svāminirmitayām)  
vṛddhidatya ca punyātmakāyāḥ pṛthivīvibhuteḥ vṛddhidatya ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

## II

**Avesta.** We sacrifice unto the immortal  
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance<sup>1</sup> of the Sun that [is] immortal, radiant, swift-horsed.

## II

**Pahlavi.** I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) ~~there~~ stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

## II

**Sanskrit.** I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyaṭmakānām śarīrinām vṛddhidātya ca Sūryasya yaḥ amarah  
suddhimān vegavadaśvah.*

## II

**Persian.** *Xuršed bēmarḡ nūrmand tēz asp rā buzurg dāram.  
ān zamān kih Xuršed rōšan tābēd (ya'ni bālā āyad) ān zamān kih  
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hazārakān.  
ēšān nūr baxšand (yakhbār). ēšān nūr ravāj dahand (yakhbārah).  
ēšān nūr babārand bar zamān Hormazd dād zyādah dādan xūbi  
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān  
zyādah dādan Xuršed kih bēmarḡ xāliš tēz asp bāšad.*

## II

**Gujarati.** *Khuršed bēmarḡ khālēs tej ghoḍānā sāhebne ārādhū.  
je vakhat rošan Khuršed tapec jēvāre rošan Khuršednū nur tapec  
tevāre māno Ijado soogaṇā tathā hajārgaṇā e duniānī aśoinī varad-  
hīne vāšte ane tannī pākīnī varadhīne vāšte Khuršed bēmarḡ  
khālēs je tej ghoḍānō sāheb che tenī jīādatīne vāšte (Khuršednī  
sāthe) ābhā rehec ane te tamām nurne ekthā lai jāec tamām  
nurne calāvec ane te tamām nurne Hormajdnī pedā kīdheḷī jamīn  
upar bakhšec.*

## 12

**Avesta.** *āaṭ yaṭ Hvaṇ uzuxšyeiti bvaṭ zam Ahura.ḍātəm  
yaoždādrēm āpēm tačintəm yaoždādrēm āpēm xayanəm yaož-  
dādrēm āpēm zrayanəm yaoždādrēm āpēm arəmažštəm yaož-  
dādrēm. bvaṭ dāma ašava yaoždādrēm yā hēnti Spēntahe  
Mainyāuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

## II

**Persian.** I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

## II

**Gujarati.** I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

## 12

---

**Avesta.** When the Sun rises up, purification<sup>1</sup> comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the<sup>•</sup> Holy Spirit.

## 12

**Pahlavi.** *adīn amat<sup>1</sup> X<sup>o</sup>aršēt<sup>2</sup> lālā awzāyēt<sup>3</sup> (aēy<sup>4</sup> lālā yatn-  
nēt<sup>5</sup>) yehvānēt<sup>6</sup> samik<sup>7</sup> Ōhrmazd dāt yōšdās<sup>8</sup> (mīn zak<sup>9</sup> āhōk-  
ēnišn zyaš<sup>10</sup> pavan šap<sup>11</sup> Šēdā<sup>12</sup> madam<sup>13</sup> gōmīxt<sup>14</sup>) mayā<sup>15</sup> i<sup>16</sup>  
tačāk<sup>17</sup> yōšdās<sup>18</sup> mayā i<sup>19</sup> xānik<sup>20</sup> yōšdās<sup>21</sup> mayā i<sup>22</sup> zray<sup>23</sup>  
yōšdās mayā i<sup>24</sup> armēšt<sup>25</sup> yōšdās. yehvānēt<sup>26</sup> dām i<sup>27</sup> ahrav<sup>28</sup>  
yōšdās mavan havōd Spenāk Mēnuk<sup>29</sup> (aēy<sup>30</sup> valō<sup>31</sup> nafšō  
havōd).*

## 12

**Sanskrit.** *tato yat Sūryah ūrdhvam ārohati bhavati pṛthivi  
Hormijdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat ratrau  
Devāḥ upari kṣipanti) udakam pravāhānām pavitratarām udakam  
kūpakānām pavitratarām udakam samudrānām pavitratarām uda-  
kam sthāvarānām pavitratarām (tadāgadinām ca). bhavati sṛṣṭiḥ  
punyatmakā pavitratarā yā asti Gurutarasya Adṛṣyamūrteḥ  
Svāminah.*

## 12

**Persian.** *ān zamān kih Xuršed bālā āyad bāšad zamīn Hor-  
mazd afrīdah pāktar (az ān palīdī kih Divān dar šab andāzand)  
āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk  
šavad āb estādah (tālābhā) pāk gardad. bāšad paidāiš nek pāk kih  
hast ān Buzurgtar Mēnū Xudā.*

## 12

**Gujarati.** *ane jevāre rosan Khursēd bulandīmā ūco āvec tevāre  
Hormajdnī pedā kidheli jānīn (Devo je rātne vakhat palīdī nākhēc  
tethī) pāk thāēc kāranjānā pānī pāk thāēc kuvānā pānī pāk thāēc  
dārīānā pānī pāk thāēc talāvna pānī pāk thāēc. ane bujorag māno  
(Hormajd) nī je aśo pedāēs che te pāk thāēc.*

## 12

**Pahlavi.** At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

## 12

**Sanskrit.** At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

## 12

**Persian.** At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

## 12

**Gujarati.** And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).



## 13

**Avesta.** *yeidi zi Hvarə nōit uzuxšyeiti ada Daēva vispā mərən-  
činti yā hanti haptō.karšvōhva. navačiš mainyava Yazata anhava  
astvainti paitidrəm nōit paitištəm vīdēnti.*

## 13

**Pahlavi.** *mā<sup>1</sup> amat<sup>2</sup> X<sup>o</sup>aršēt<sup>3</sup> lā<sup>4</sup> lālā vaxšāe<sup>5</sup> (aēy<sup>6</sup> hambūn-č<sup>7</sup>  
zamān<sup>8</sup> ariktar<sup>9</sup> yātūnāe<sup>10</sup>) adīn<sup>11</sup> Šēdā<sup>12</sup> harvisp<sup>13</sup> murnčēnd<sup>14</sup>  
mavan havdā<sup>15</sup> pavan<sup>16</sup> haft<sup>17</sup> kišvar.<sup>18</sup> lā aiš mēnūk Yazat  
ax<sup>o</sup> i<sup>19</sup> astōmand madam<sup>20</sup> dārišnīh<sup>21</sup> u<sup>22</sup> madam<sup>23</sup> ēstišnīh<sup>24</sup>  
xaditūnāe (lā-č-šān<sup>25</sup> mekadrunqnd<sup>26</sup> amat-č-šān<sup>27</sup> mekadrunqnd<sup>28</sup>  
hič-šān<sup>29</sup> dāštan<sup>30</sup> lā tuvan havde<sup>31</sup>).*

## 13

**Sanskrit.** *yato yadi Sūryah no ūrdhvam udeti (kila kiyanmā-  
tram api kalam ced vilambayati) tato Devāḥ sarvānapi vināśayanti  
yāni santi sapta dvīpāni. na kecana śūnyacārīṇo Ījadāḥ bhuva-  
nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye drśyante (kila  
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum  
śaktā bhavanti).*

## 13

**Persian.** *cirā agar Xuršēd na bālā āyad (ya'ni agar andak  
zamān ham ta'xīr kunad) pas Dīvān tamām haft kišvar zamīn  
tabāḥ kunand. na hič kas mēnū bāšandagān Izadān jahān sij-  
mand nigāh dāštan rā didah mišavad (ya'ni qabūl kunand. u  
agar kasī qabūl kunad az u bardāšt na šavad).*

## 13

**Gujarati.** *agarjo Khuršed bulandimā āncā nahī āve to tehej  
velā tamām je hapta kešvar jamīn che tehene Devo kharāb kare.  
nahī koi mīno Ijado (Khuršed vagere) e dunīāne kāem ane negāhā  
rākḥīr kabul kare (agarjo kabul kare to tethī bardāšt nahī thāi  
śake.)*

## 13

**Avesta.** If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support<sup>1</sup> and stability in the material world.

## 13

**Pahlavi.** Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

## 13

**Sanskrit.** Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

## 13

**Persian.** Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

## 13

**Gujarati.** If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

---

## 14

**Avesta.** *yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ.aspəm  
paitištātē tēmašhəm paitištātē tēmaščiŋranəm Daēvanəm paitištātē  
tāyunəmča hazasənəmča paitištātē yātunəmča pairikanəmča  
paitištātē idyejaŋhō māršaonahe*

*yazaitē Ahurəm Mazdəm  
yazaitē Aməšə Spəntā  
yazaitē haom urvānəm.*

*xšnāvayeiti vīspe mainyavača Yazata gaēdyāča yō yazaitē Hvarə  
yaŋ aməšəm raēm aurvaŋ.aspəm.*

## 14

**Pahlavi.** *mavan izet<sup>1</sup> X<sup>o</sup>aršēt<sup>2</sup> i<sup>3</sup> amark i<sup>4</sup> rāyōmand<sup>5</sup> i<sup>6</sup>  
arvadasp<sup>7</sup> pavan<sup>8</sup> apāč<sup>9</sup> ēstišnīh<sup>10</sup> i<sup>11</sup> tamīkān<sup>12</sup> pavan apāč<sup>13</sup>  
ēstišnīh<sup>14</sup> i<sup>15</sup> tam tōxmākān<sup>16</sup> Šēdān<sup>17</sup> pavan apāč<sup>18</sup> ēstišnīh<sup>19</sup> i<sup>20</sup>  
duždān u<sup>21</sup> staxmakān<sup>22</sup> pavan<sup>23</sup> apāč<sup>24</sup> ēstišnīh<sup>25</sup> i<sup>26</sup> yātūkān u<sup>27</sup>  
parīkān pavan apāč<sup>28</sup> ēstišnīh<sup>29</sup> i<sup>30</sup> sēž<sup>31</sup> i<sup>32</sup> nihān<sup>33</sup> rawišn<sup>34</sup>  
af-aš<sup>35</sup> yezbexūnt<sup>36</sup> yehvūnēt<sup>37</sup> Ōhrmazd af-aš<sup>38</sup> yezbexūnt<sup>39</sup>  
Amahraspandān<sup>40</sup> af-aš<sup>41</sup> yezbexūnt<sup>42</sup> zak i<sup>43</sup> nafšō<sup>44</sup> ruvān  
af-aš<sup>45</sup> šnāyēnēt yehvūnēt harvisp<sup>46</sup> mavan<sup>47</sup> havōd<sup>48</sup> mēnūk<sup>49</sup>  
Yazat u<sup>50</sup> mavan<sup>51</sup> gētīk.<sup>52</sup>*

## 14

**Sanskrit.** *yaḥ ārādhayati Sūryam amaram śuddhimantam  
vegavadaśvam anyathā-sthityā timiraudhānām vinā-sthityā tamō-  
bijānām Devānām vinā-sthityā caurānām ca balātkārīnām ca  
vinā-sthityā śakīnīnām ca Mahārākṣasīnām ca vinā-sthityā mṛtyoḥ  
guptacārīnaḥ sa ārādhayati Svāminam Mahājñānīnam sa ārād-  
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa ārād-  
hayati svīyam ātmānam sa sanmānayati samagrān śūnyacārīnaśca  
Ījīdān pṛthivīcārīnaśca.*

## 14

**Avesta.** Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,  
He sacrifices unto the Archangels,  
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

## 14

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

## 14

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

## 14

**Persian.** *har kih buzurg dārad Xuršed kih bemarg nārmand  
tēz asp ast bāz dāstan tārīkī rā bāz dāstan tārīkī tuxm Dīvān rā  
bāz dāstan Dīvān u duzdān u rāhzanān rā bāz dāstan jādavān u  
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāštah  
Hormazd rā u buzurg dāštah Amšās-fandān rā u buzurg dāštah  
ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām  
Izadān gētīān rā.*

## 14

**Gujarati.** *je koi ke Khurshed bēmarag khālēs tej ghodāna  
sāhebne ārādhe tēhi pāchū rehe (iāne dur thāe) andhārū (ane)  
andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane  
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār  
mohot dur thāe. jēne ārādheo Khuršedne tēne ārādheo Hor-  
mazdane tēne ārādheā Amšāspandone tēne ārādheū potānā  
rovānne ane tēne te jehānnā tathā e jehānnā tamām Ijadone  
khuśhāl kidhā.*

## 15

**Avesta.** *yazāi Miθrēm vouru.gaoyaoitīm hazanra.gaošēm baē-  
varē.čašmanēm.*

*yazāi vazrēm hunivixtēm  
kamərōde paiti Daēvanəm  
Miθrō yō vouru.gaoyaoiūš.*

*yazāi haxədrēmča yaŋ asti haxədranəm vahistēm antarə Mānəhməča  
Hvarəča.*

## 15

**Pahlavi.** *mavan<sup>1</sup> yezbexūnt<sup>2</sup> X<sup>ar</sup>šēt<sup>3</sup> i<sup>4</sup> amark i<sup>5</sup> rāyōmand<sup>6</sup>  
i<sup>7</sup> arvadasp<sup>8</sup> aš<sup>9</sup> yezbexūnt<sup>10</sup> Miθr i<sup>11</sup> frāx<sup>o</sup>gōyōt<sup>12</sup> i<sup>13</sup> hazār<sup>14</sup> gōš  
i<sup>15</sup> bēvar čašm<sup>16</sup> (af-aš<sup>17</sup> frāx<sup>o</sup>gōyōtīh<sup>18</sup> ae<sup>19</sup> aēy amat<sup>20</sup> ēvatak<sup>21</sup>  
pavan<sup>22</sup> dašt<sup>23</sup> šāyet<sup>24</sup> yātāntan u<sup>25</sup> vazlantān<sup>26</sup> pavan rās i Miθr*

## 14

**Persian.** Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

## 14

**Gujarati.** Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

## 15

**Avesta.** I shall sacrifice<sup>1</sup> unto Mithra, the lord of wide pastures, who has a thousand ears,<sup>2</sup> ten thousand eyes.

I shall sacrifice unto his mace, well aimed<sup>3</sup>  
Against the skulls of the Demons—  
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,<sup>4</sup> which is the best of friendships, [namely] that between the Moon and the Sun.

## 15

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš<sup>27</sup> hazār<sup>28</sup> gōših<sup>29</sup> hanā<sup>30</sup> aēy-aš<sup>31</sup> hazār<sup>32</sup> Yazat levatō<sup>33</sup>  
 gōmārt<sup>34</sup> yekavīmūnd<sup>35</sup> mavan ō<sup>36</sup> Mitr<sup>37</sup> yemalelūnd<sup>38</sup> aēy<sup>39</sup>  
 denō-č<sup>40</sup> vašmamūn<sup>41</sup> u<sup>42</sup> zak-č<sup>43</sup> vašmamūn<sup>44</sup> Mitr<sup>45</sup> min talin  
 gōš hamāk<sup>46</sup> vašmamūnēt<sup>47</sup> af-aš<sup>48</sup> bēvar čašmih<sup>49</sup> hanā<sup>50</sup> aēy-aš<sup>51</sup>  
 bēvar Yazat levatō<sup>52</sup> gōmārt<sup>53</sup> yekavīmūnd<sup>54</sup> mavan ō<sup>55</sup> Mitr<sup>56</sup>  
 yemalelūnd aēy denō-č<sup>57</sup> xaditūn<sup>58</sup> u<sup>59</sup> zak-č<sup>60</sup> xaditūn<sup>61</sup> Mitr<sup>62</sup>  
 min talin čašm hamāk<sup>63</sup> xaditūnēt<sup>64</sup> hanā<sup>65</sup> rāe hazār gōš u bēvar  
 čašm guft yekavīmūnēt) af-aš<sup>66</sup> yezbexūnt<sup>67</sup> vazr<sup>68</sup> i humixām  
 pavan kamār<sup>69</sup> madam i<sup>70</sup> Šedaān<sup>71</sup> i<sup>72</sup> Mitr<sup>73</sup> i<sup>74</sup> frax<sup>75</sup> gōyōt<sup>76</sup>  
 (ae<sup>76</sup> hunixāmih<sup>77</sup> ae<sup>78</sup> aēy bāstān<sup>79</sup> ztōn<sup>80</sup> yaxsenunēt mēnūkihā  
 barā vazlūnēt<sup>81</sup> vināskārān<sup>82</sup> pātifrās<sup>83</sup> barā<sup>84</sup> vabidūnd<sup>85</sup> u<sup>86</sup>  
 mēnūkihā<sup>87</sup> laxvār ō<sup>88</sup> kantir yātūnēt). yezbexūnam<sup>89</sup> hamxāk<sup>90</sup>  
 Mitr<sup>91</sup> Yazat<sup>92</sup> aēy<sup>93</sup> aīt<sup>94</sup> min<sup>95</sup> hamxākān<sup>96</sup> pahlum<sup>97</sup> mavan<sup>98</sup>  
 andark Māh u X<sup>99</sup> aršēt<sup>99</sup> (aš<sup>100</sup> rawišn<sup>101</sup> ae gās-aš<sup>102</sup> tamō).

## 15

**Sanskrit.** *yah ārādhayati Sūryam amaram śuddhimantam  
 vegavadaśvam sa ārādhayati Mihiram nīvāsītāranyam sahasra-  
 karṇam daśasahasralocanam sa ārādhayati vajram suniyuktam  
 mastakopari Devānam Mihirasya yo nīvāsītāranyah (sarvadā eva  
 evam vidadhāti yat adṛśyarūpatayā prayāti pāpakarminām nigra-  
 ham kurute). ārādhaye mitram ca (Mihiram Ījdam) yam asti  
 mitrebhyaḥ parataram antaś Candrasya ca Sūryasya ca (kila asya  
 pravṛtīḥ Candrasūryayoḥ antarāle asti).*

**Persian.** *kih buzurg dārad Xuršed bē marg nūrmand tēz asp  
 rā u buzurg dārad Mihr dašt sardār hazār gūš 'dah hazār čašm  
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr  
 sardār jāihā (hamiša hamtanin nihādah dārid kih az ghaib bayāyad  
 gunāhgārān rā 'azāb kunad). buzurg dāram dūsti Mihr Izad rā  
 kih hast az dūstān bartar andar Xuršed u Māh (ya'nī raftār u  
 dar miyān Xuršed u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiriually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

## 15

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

## 15

**Persian.** Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).



## 15

**Gujarati.** *jene Khurshed bemarkag khāles je tej ghodāno khāvand che tehene ārādheo tene ārādheo jangalno pāsbān hajār kār ane dās hajār ākhnā sāheb Meher (Ijad) ne tene ārādheo je jangalno pāsbān Meher (Ijad) che tenā gorajne je Devonā sar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā sar ūpar dekhaito mukelo che temā hevī ejmat che ke jēvāre dojakhi rovāno ūpar andājāthi jiāde Devo ejāb ane julam kare teāre te dojakhi rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthi ekāek Devonā sar ūpar jai padec. tethi Devo te gorajnā jakhamni dehesat khāine te rovānnā gunāhā kartā jiāde ejāb dei śakhta nathi teāre te goraj pācho Cinvad Pul ūpar āveche). je dosto kartā buland dost Meher (Ijad) che teni dostine ārādhū ke jehenī Āstāb tathā Māhātābne darmeān (cāl ane takhat che).*

## 16

**Avesta.**

*ahe raya xʾarənanhača  
təm yazdi surunvata Yasna  
Hvarə.xšaētəm aməšəm raēm  
aurvat.aspəm zaodrābyō.  
Hvarə.xšaētəm aməšəm raēm  
aurvat.aspəm yazamaide  
haomayō gava barəmana  
hizvō danhanha Məndrača  
vačača šyaodnača zaodrābyasča.  
arš.uxdaēibyasča vərəzibyo.*

*yeiñhe hatəm aat Yesne paiti vanhō Mazdā Ahurō vaēda ašaī  
hača yāñhəmča tāsča tāsča yazamaide.*

## 15

**Gujarati.** Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

## 16

**Avesta.**

For his radiance and his glory  
 I will sacrifice unto him, the immortal,  
 Radiant, swift-horsed Sun  
 With the audible Yasna-sacrifice and with oblations.  
 We sacrifice unto the immortal, radiant  
 Swift-horsed Sun  
 With milk-provided with Haoma,<sup>1</sup> with the Baresman,  
 With skill of tongue, and with the Spell,  
 And with word, and with deeds, and with oblations,<sup>2</sup>  
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with rightness, unto both these males and these females we sacrifice.

## 16

**Pazand.** [Addition.] *Hormazd i X<sup>a</sup>adāe i awazānī mardum mardum sardagq hamā sardagq ham bāyašt i vehq. oēm veh Dīn i Mazdayasnā āgāhī āstvaqni neki rasqnāt. edun bāt.*

## 16

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy u gadō<sup>3</sup> X<sup>a</sup>aršēt<sup>4</sup> (aēy-am<sup>5</sup> rāy u<sup>6</sup> gadō i<sup>7</sup> X<sup>a</sup>aršēt<sup>8</sup> ayāwār<sup>9</sup> yehvūnāt<sup>10</sup>). yezbexūnam<sup>11</sup> pavan zak i<sup>12</sup> nigošišnōmand<sup>13</sup> Yazīšn<sup>14</sup> (pavan<sup>15</sup> Dēn<sup>16</sup> Dastabar<sup>17</sup>) X<sup>a</sup>aršēt<sup>18</sup> i<sup>19</sup> amark<sup>20</sup> rāyōmand<sup>21</sup> arvadasp<sup>22</sup> pavan zōhr<sup>23</sup> X<sup>a</sup>aršēt<sup>24</sup> i<sup>25</sup> amark<sup>26</sup> rāyōmand arvadasp<sup>27</sup> izam<sup>28</sup> pavan Hōm<sup>29</sup> bisryā<sup>30</sup> u<sup>31</sup> Barsm<sup>32</sup> u<sup>33</sup> hizvān<sup>34</sup> dānākīhā<sup>35</sup> u<sup>36</sup> Mānsr<sup>37</sup> (gōwišn Avastāk<sup>38</sup>) kunišn<sup>39</sup> (kār<sup>40</sup> byēn Yazīšn ae<sup>41</sup> zōhr<sup>42</sup> āšnāk<sup>43</sup>) zak-č<sup>44</sup> rāst gōwišn.<sup>45</sup>*

*mavan<sup>46</sup> min ātān<sup>47</sup> ētōn pavan Yazīšn madam šapīr (aēy<sup>48</sup> Yazīšn zak šapīr<sup>49</sup> Ōhrmazd X<sup>a</sup>atāe vabidūnyēn<sup>50</sup>) Ōhrmazd ākās min ahrākīh<sup>51</sup> apākīh<sup>52</sup> čikāmčāe<sup>53</sup> kār u<sup>54</sup> karpak pavan<sup>55</sup> mīzd u<sup>56</sup> pātdahišn ākās yehabūnēt. hanjamanīkān zakarān u<sup>57</sup> vaka-dān izam<sup>58</sup> (Amahraspandān<sup>59</sup>).*

*Ōhrmazd<sup>60</sup> X<sup>a</sup>atāe<sup>61</sup> awzūnik vabidūntak anšūtā<sup>62</sup> anšūtā<sup>63</sup> sartakān u<sup>64</sup> hamāk<sup>65</sup> sartakān rā<sup>66</sup> (mavan<sup>67</sup> IO sartak havōd) hamāk<sup>68</sup> šapīrān rā<sup>69</sup> valō<sup>70</sup> lenō mavan<sup>71</sup> šapīrān<sup>72</sup> i<sup>73</sup> Dēn i<sup>74</sup> Mazdayasnān<sup>75</sup> havōēm<sup>76</sup> ākāsīh<sup>77</sup> u<sup>78</sup> ōstavārīh<sup>78</sup> u<sup>79</sup> avīgūmānīh<sup>79</sup> u<sup>80</sup> newakīh yehamtūnāt. ētōn yehvūnāt (čīgōn<sup>81</sup> amat<sup>82</sup> afrīnam<sup>83</sup>).*

## 16

**Sanskrit.** *asya sūddhaya śriyā ca enam ārādhaye śrāyamaṇa-ijisnyā Sūryam tejasvinam amaram sūddhimantam vegavadaśvam (sūddhaya śriyā ca Sūryasahayinyā śrāyamaṇa-ijisnyā gurumukhena). prāṇdīh Sūryam tejasvinam amaram sūddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvayāḥ dakṣatayā] Mānthravacanāḥ*

## 16

**Pazand.** [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdayasnians. So be it.

## 16

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

## 16

**Sanskrit.** Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvanibhiḥ*) *karmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vāṇibhiḥ.*

*ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāmināḥ (kila ijjīsnīḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ puṇyam yat kiṃcit (kila yat kiṃcit puṇyaprasādam Ahuramajdo veti). samavayikān tān [tānsca] tāśca ārādhaye. (kila narastrīākṛtīn Amīśāspintān).*

[. . .]

## 16

**Persian.** *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yāri rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarag xāliš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

*kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).*

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidān bād.*

## 16

**Gujarati.** *tehenī (iāne Khuršēdni) khāleši ane nure kari tehene arādhū (Dīnnā Dasturthī) Ijašne šābhīne. Khuršēd bēmarag khāleš tej ghoḍānā sāhebnē jore kari. Khuršēd bēmarag khāleš tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).  
[ . . . ]

## 16

**Persian.** On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd, the lord . . . So be it.

## 16

**Gujarati.** I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

*śahebne Home kari jivāme kari ane Barsame kari ane dānā jobāne kari ane (Avaštānā) kalāme kari ane nek kalām karve kari ane jore kari ane rāšt bolve kari ārādhū.*

*ke e raveše biṇā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekiṭhī harjagomā Hormajd khabar āpeche (iāne śavābno badlo Dādār Hormajd jāñec ane āpec). narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.*

[Version of the Pazand.] *e Hormajd śaheb ādmīo ane ādmīonī jātnī ane tamām jātnī vardhīno karnār tamām Dinnā śarik bhalā lokone ane hū je bhalī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begūmānī ane āštavārī ane neki pohocādo ane ehej raveše thāo (jemke me doā kīdhī).*

17

**Avesta.** *yasnəmča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvahe aurvaṭ.aspahe.*

17

**Pahlavi.** *yazišn . . . āfrīnam val<sup>1</sup> X<sup>a</sup>aršēt<sup>2</sup> i<sup>3</sup> amark rāyō-mand arvadasp.*

17

**Sanskrit.** *ijisnim ca . . . āśirvādayāmi Sūryāya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

**Persian.** *dūāi yazišn . . . Xuršed nārmand ḥemarg xališ tēz asp rā.*

17

**Gujarati.** *ijaśne . . . doṽā karū Khuršed bemarkar śafāi bharelā tej ghodānā khāvandne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

---

17

**Avesta.** I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

**Pahlavi.** I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

**Sanskrit.** I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

**Persian.** The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

•

17

**Gujarati.** I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

---



## 18

**Avesta.** *Ahuraniš Ahurahe vahištabyō zaodrabyō sraēštabyō dahmo.pairinharštabyō zaodrabyō ahmāi razšča . . . yadā āfrināmi. hazarām . . . baēvare baēšazanām. jasa mē avanhe Mazda . . . Zrvānahe Darγō.X<sup>a</sup>adātahe. [Pazand.] kərbā muzd . . . yadā āfrināmi.*

## 18

**Pahlavi.** *Ahurānāe<sup>1</sup> Ahurāe<sup>2</sup> pavan zak i<sup>3</sup> pahlum zōhr<sup>4</sup> (i<sup>5</sup> tōrān) pavan zak i<sup>6</sup> nēwak<sup>7</sup> zōhr<sup>8</sup> pavan<sup>9</sup> zak i<sup>10</sup> dahmān<sup>11</sup> nikirīt<sup>12</sup> zōhr<sup>13</sup> (ait<sup>14</sup> mavan<sup>15</sup> dahmān<sup>16</sup> palūt<sup>17</sup> yemalelūnēt<sup>18</sup>). mavan tān am yehvūnāt . . . ḥēn denō āfrin. hazār bār . . . bevar bēšazišn. barā yehamtūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X<sup>a</sup>atā. karpak mīzd . . . čigōn āfrīn vabi-dūnam.*

## 18

**Sanskrit.** [The sentence beginning with *Ahuraniš* does not occur in the Sanskrit version.] *asmākaṁ śuddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharājā. [. . .] . . . yathā āśīrvādayāmi.*

## 18

**Persian.** *Xudāi Xudāi bah bartar sūr gāvān u nek sūr bah ān nek mard xāb muḥafazat kardah (dīdah). mārā nūr . . . canāncih āfrīn mikunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih āfrīn mikunam.*

## 18

**Gujarati.** *e sāhebonā Śāheb buland jore karī nek jore karī ane nek negāhā kīdhele jore karī Tune arādhū. khaleṣī hamune . . .*

## 18

**Avesta.** [Whoso sacrifices unto] the Ahurian waters<sup>1</sup> of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

## 18

**Pahlavi.** Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

## 18

**Sanskrit.** [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [ . . . ] . . . as I bless.

## 18

**Persian.** [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

## 18

**Gujarati.** O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajarganī . . . dashazārganī tandarustī.  
pohoc marī iyārie e danā Hormajd . . . Der Khudā Jamāno.  
savābnā badlāne . . . jemke mē doā kidhi.*

---

## 19

**Pazand and Avesta.** *roz nek nām roz pāk nām roz mubārak  
(falq) mahe mubārak (falq) gāhe (falq) namāz i dadār i gehq  
dāmq. xšnaodra . . . staomi ašem.*

*gurz x<sup>re</sup>h awazāyāt X<sup>a</sup>aršēt i amarg i rayōmand i aurvandasp  
amāwand pērōžgar amāwandī pērōžgarī. dāt Dīn vahē Māzda-  
yasnā āgāhī rawāī vāfrīngānī bāt haft kāsuar zamī. edun bāt.  
man āno āwāyat šudan.*

*Dadār i gehq Dīn i Māzdayasnī Dāt i Zarθuštrī. nēmasē tē  
ašaum savište Arədnī Sāre Anālute ašaone.*

*nēmō Urvaire vanuhi Māzda.θāte ašaone.*

*Hvarə.xšaētəm aməšəm raēm aurvaš. aspəm yazamaide.*

*X<sup>a</sup>aršēt amarg rayōmand aurvandasp be rasāt.*

## 19

**Pahlavi.** *yūm<sup>1</sup> (nāmān) u bilā<sup>2</sup> (nāmān) u<sup>3</sup> gās (nāmān).  
namāz yedrānam zak i Lač Datār (aēγ<sup>4</sup> pētāk vabidūntak gētiḥ u  
datak nēwakih). šnāyēnītarīh . . . ahrākīh izam.*

*buzurgīh u rōšnīh awzūn<sup>5</sup> yehvānāt<sup>6</sup> X<sup>a</sup>aršēt amark rāyōmand  
arvadasp<sup>7</sup> X<sup>a</sup>aršēt<sup>8</sup> amāvand u pērōžkar alt (buzurgīh<sup>9</sup> valā<sup>10</sup>  
awzūn<sup>11</sup> yehvānāt). amāvandīh<sup>11</sup> u<sup>12</sup> pērōžkarīh<sup>13</sup> u dāt Dēn<sup>14</sup> i<sup>15</sup>  
šapīr Māzdayasn<sup>16</sup> rā. ākasīh<sup>17</sup> u<sup>18</sup> rawākīh<sup>19</sup> goāfrīngānīh<sup>20</sup>*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

---

## 19

**Pazand and Avesta.** Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

## 19

**Pahlavi.** Day N or M, month N or M, and the period of day N or M. I bring homage unto you, ☉ Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

*yehvānāt. bēn haft kišvar zamik etōn yehvānāt. li rā tamā apāyēt vazlūntan.*

(*namāz*<sup>21</sup>) *Dātār (aēy datak pētāiš) gētikh rā.*<sup>22</sup> (*namāz*<sup>23</sup>) *Dēn i*<sup>24</sup> *Mazdayasn*<sup>25</sup> *rā*<sup>26</sup> *mavan*<sup>27</sup> *dāt Zaratušt*<sup>28</sup> *aūt. namāz ō lak ahrav*<sup>29</sup> *sūtōmand Ardvīsūr anast ahrav.*

*nasīm zak i Urvar šapir Ōhrmazd dāt i*<sup>30</sup> *ahrav rā.*

*X°aršēt*<sup>31</sup> *amark rāyōmand arvadasp*<sup>32</sup> *izām.*

*X°aršēt*<sup>33</sup> *amark rāyōmand arvadasp*<sup>34</sup> *barā yehamtūnāt.*

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc. kluśhāl karūc Hormajdne . . . tārf karū rāstīnī.*

*Khurshed bemarag khālēs tej ghodāno sāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsnī Dinno inśāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše hafta kešvar jamīnmā (Dīnnī) khabar tatha (Dīnnū) jāri thāvū tathā masahurī thāo. mahne te jago (iāne te jehānmā) javu sajā-vār che.*

*ane jehānno pedā karnār Dādārne ane Mājdiāsnī Din je Jar-toštne apī che tehnā inśāfne ane tūā pak faedām cāhānār asone nomāj karūc.*

*ane Hormajdnā pedā kūhela behetar Urvarone nomāj karūc.*

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [i. e. to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [ . . . ] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[ . . . ]

---

## 2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. Hormazd i X<sup>o</sup>adāe i awazūn  
gurz x<sup>o</sup>arahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt.  
əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd X<sup>o</sup>atā<sup>2</sup> awzūnīk.  
buzurgih<sup>3</sup> u rōšnīh<sup>4</sup> Mitr frāx<sup>o</sup>gōyōt<sup>5</sup> dātabar<sup>6</sup> i<sup>7</sup> rāst<sup>8</sup> awzūn  
yehvūnāt. min hamāk vinās . . . pavan patēt havēm.*

O

Persian. [The passage does not occur in the Persian version.]

O

Gujarati. (*šaru karūc*) *Iajdā dānā šāheb pote potānī mele peda  
thāelo vardhīno karnār che tehenā nāme karī. Meher (Ijad) jan-  
galno pāšbān che tenī rāst dāvarnī bulandī ane rošnī jīādā thāo  
(ane te mähārī madade) pohoco. hū tamām gunahthī . . . toba  
karī pācho farū cheū.*

I—9

Avesta. *nəmasə Te Ahura Mazda . . . jasa me avanhe Mazda.  
ašaunəm varuhiš sūrā spəntā Fravašayō yazamaide Mithrəm  
vouru.gaoyaoitīm yazamaide.*

## 2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND  
GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness, and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

**Persian.** [The passage does not occur in the Persian version.]

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

---

I-9

**Avesta.** Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.



## I-9

**Pahlavi.** *namāz yedrūnam ō Lak Ōhrmazd . . . barā yehamtān ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx<sup>2</sup>gōyōt izam.*

## I-9

**Persian.** *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'azmat dārandagān afsūnyān rā buzurg dāram. Mihr bašandah daštahā rā buzurg dāram.*

## I-9

**Gujarati.** *namūc Tune e Hormajd . . . pohoc mähārī iārīe e Hormajd. behetar jīadatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāšbānne ārādhū.*

## IO

**Avesta.** *fravarāne . . . Ahura.tkaēšō. [Gah.] Midrahe vouru.gaoyaoitōiš hazanra.gaošahe baēvarā.čāšmanō aoxtō.nāmanō Yazatahe Rāmano X<sup>a</sup>āstrahe xšnaodra . . . frasastayaēča. yadā Ahū vairyo . . . vīdvā mraotū.*

## IO

**Pahlavi.** *franāmam . . . Ōhrmazd Dātistān. [Gah.] Mitr<sup>1</sup> frāx<sup>2</sup>gōyōt<sup>2</sup> 1000 gōš bēvar čāšm guft šēm Yazat (aēγ-aš šēm pavan dēnd Den guft jekavimūnēt<sup>3</sup>) Rāmišn X<sup>a</sup>ārūm (ae<sup>4</sup> Rāmišn X<sup>a</sup>ārūm dēnd<sup>5</sup> aēγ sak<sup>6</sup> Mēnūk mavan<sup>7</sup> anšūta<sup>8</sup> pavan x<sup>a</sup>arišn<sup>9</sup> mičak xavītūnēt pavan rās i<sup>10</sup> valō<sup>11</sup>). pavan šnayēnūtārīh . . . frāč afrinakānīh. čīgōn Ahu kāmāk . . . dānišnīk yemalelūnam.<sup>1</sup>*

## 1-9

**Pahlavi.** I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

## 1-9

**Persian.** Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

## 1-9

**Gujarati.** I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

## 10

---

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## 10

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

## IO

**Persian.** [The passage does not occur in the Persian version.]

## IO

**Gujarati.** *bujorgithū paḍhū . . . Hormajdno Hokam. [Gah.] Meher (Ijad) jangalno paśbān hajār kān tathā daś hajār ākhno śāheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghaṇī jagoe kahiū che) tehene ane rāmaśnī tathā āśānīno āpnār (Rām Ijad) ne khusāl karvāne vāšte . . . maśhur karū. je mīśale Hormajdnī khaeś . . . e raveśe khabar kahūc.*

## II

**Avesta.** *Miθrəm vouru.gaoyaoitīm yazamaide arš.vačanhəm . . . jayāurvānhəm. Miθrəm aiwi.dahyūm yazamaide. Miθrəm antarə.dahyūm yazamaide. Miθrəm ā.dahyūm yazamaide. Miθrəm upairi.dahyūm yazamaide. Miθrəm adairi.dahyūm yazamaide. Miθrəm pairi.dahyūm yazamaide. Miθrəm aipi.dahyūm yazamaide.*

## II

**Pahlavi.** *Mitr i frax<sup>2</sup>gōyōt izam i rāst gōwišn . . . jīgār. Mitr<sup>1</sup> perāmun<sup>2</sup> matā izam. Mitr<sup>3</sup> andar<sup>4</sup> matā izam. Mitr<sup>5</sup> ʔen denā matā izam. Mitr azpar<sup>6</sup> matā izam. Mitr adari<sup>7</sup> matā<sup>8</sup> izam. Mitr<sup>9</sup> levīn (kolā<sup>10</sup>) matā izam. Mitr<sup>11</sup> pas<sup>12</sup> matā izam.*

## II

**Persian.** *Mihr (sardār maḥabbat rā) bāšandah daštaha rā buzurg, dāram rāst guftār . . . zār bah bāzū dārad. Mihr perāmūn šahrhā rā buzurg dāram. Mihr kih dar miyan šahrhā ast*

## 10

**Persian.** [The passage does not occur in the Persian version.]

## 10

**Gujarati.** I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

## 11

**Avesta.** We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

## 11

**Pahlavi.** I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

## 11

**Persian.** I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

*urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih balāi šahr ast urā buzurg dāram. Mihr kih bazir šahrhā mīmanad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.*

## 11

**Gujarati.** *Meher (Ijad) jangalnā pāšbānne āradhū rāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene āradhū. Meher (Ijad) šeherne andar che tehene āradhū. Meher e šehermā che tehene āradhū. Meher šeherne upar che tehene āradhū. Meher šehermā nice che tehene āradhū. Meher šehermā āgal che tehene āradhū. Meher šehermā pachvāde che tehene āradhū (iāne šehermā āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henī samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānīno karnār che).*

## 12

**Avesta.** *Miθrəm Ahura bərəzanta  
aidyafan̄ha ašavana  
yazamaide.  
Strēušča Mānham̄ča Hvarəča  
urvarə paiti Barəsmayə.  
Miθrəm vīspanəm dahyūnəm  
daiīhu.paitīm yazamaide.*

## 12

**Pahlavi.** *Mitr x<sup>a</sup>atā<sup>1</sup> buland mavan- amark u<sup>3</sup> ahrav aūt<sup>4</sup>  
valō rā izam. Star-č<sup>5</sup> u Māh u X<sup>a</sup>aršēt<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> i urva-  
rān<sup>9</sup> Barsm.<sup>10</sup> Mitr harvisp<sup>11</sup> mataān dehupat<sup>12</sup> izam.*

## 12

**Persian.** *Mihr šāhib buland kih pušidah mīrasad u ašo hast  
urā buzurg dāram. Sitārah u Māh u Xuršed u Ūrvar kih Bar-  
sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast  
urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

**Gujarati.** I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

---

12

**Avesta.**

We sacrifice unto Mithra and Ahura,  
The exalted, imperishable, righteous ones.  
And the Stars, the Moon, and the Sun,  
By means of trees yielding Baresman.  
We sacrifice unto Mithra, the lord  
Of all countries.

12

**Pahlavi.** I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

**Persian.** I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

## 12

**Gujarati.** *ghaṇo buland śāheb bemarg aśo Meher (Ijadne) tatha Śetārā ane Māhātāb and Āstābne āradhū. (ane) urvarnī Bar-śame karī tamām šeherono pādśah (iāne pāśbān) Meher (Ijad) ne aradhū.*

## 13

**Avesta.** *ahe raya x<sup>o</sup>arənanhača  
təm yazāi surunvata Yasna*

*Miθrem vouru.gaoyaoitīm zaodrābyō. Miθrəm vouru.gaoyaoitīm  
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daišhubyō.*

## 13

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy u gadō i<sup>3</sup> Mitr<sup>4</sup> (aēγ-am<sup>5</sup>  
rāy u<sup>6</sup> gadō Mitr ayāwār yehvūnāt<sup>7</sup>) pavan<sup>8</sup> zak i<sup>9</sup> nigōšišnō-  
mand<sup>10</sup> Yazīšn<sup>11</sup> (pavan Dēn<sup>12</sup> Dastābar) Mitr frāx<sup>o</sup>gōyōt<sup>13</sup> pavan  
zōhr.<sup>14</sup> Mitr<sup>15</sup> frāx<sup>o</sup>gōyōt<sup>16</sup> izam. (lenō<sup>17</sup> barā yehamtūnāt).  
rāmišn<sup>18</sup> mānišnīh<sup>19</sup> u humānišnīh<sup>20</sup> (yehvūnāt<sup>21</sup>) Ērān<sup>22</sup> mataān<sup>23</sup>  
(aēγ<sup>24</sup> šapīr Dēnān<sup>25</sup>).*

## 13

**Persian.** *bah nūr u rošnī u urā buzurg dāram bah šanīdah  
Yazīšn (az zabān Dasturān). bah zār Mihr šāhib šahr ham šāhib  
šahr rā buzurg dāram. rāmišnī aśoi nekī šadi.*

## 13

**Gujarati.** *tehenī (iāne Meher Ijadnī) khalešt ane nure karī  
tehene āradhū (Dinnā Dašturothī) Ijaśne śābhline jangalnā pāśbān  
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

## 12

**Gujarati.** I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

---

## 13

**Avesta.**

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice,  
Mithra of wide pastures with oblations. We sacrifice unto Mithra  
of wide pastures, who gives an abode of joy, and a good abode  
unto the Aryan countries.

## 13

**Pahlavi.** For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

## 13

**Persian.** For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

## 13

**Gujarati.** For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the



*aradhū. Irān šeher nā (iāne bhalī Dinnā loko) ne rāmašnīnū rehevū (ane) nekīnū rehevū (thāo).*

## 14

**Avesta.**

*āča nō jamyāt avan̄he  
āča nō jamyāt ravan̄he  
āča nō jamyāt rafnan̄he  
āča nō jamyāt marždikāi  
āča nō jamyāt baššazāi  
āča nō jamyāt vərəθraγnāi  
āča nō jamyāt havan̄hāi  
āča nō jamyāt ašavastāi  
uyrō airiwiθrō yasnyō  
vahmyō anaiwi.druxtō  
vispāmāi anuhe astavaite  
Miθrō yō vouru.gaoyaitiš.*

## 14

**Pahlavi.** *zak-č<sup>1</sup> i<sup>2</sup> len̄ yehamtūnāt pavan<sup>3</sup> ayāwārih.<sup>4</sup> zak-č<sup>5</sup> i<sup>6</sup> len̄ yehamtūnāt rāyōmandih.<sup>7</sup> zak-č<sup>8</sup> i<sup>9</sup> len̄ yehamtūnāt pavan<sup>10</sup> rāmišn. zak-č<sup>11</sup> i<sup>12</sup> len̄ yehamtūnāt pavan<sup>13</sup> āmurzišn. zak-č<sup>14</sup> i<sup>15</sup> len̄ yehamtūnāt pavan<sup>16</sup> bēšazēnītārih.<sup>17</sup> zak-č<sup>18</sup> i<sup>19</sup> len̄ yehamtūnāt pavan<sup>20</sup> perōžkarīh. zak-č<sup>21</sup> i<sup>22</sup> len̄ yehamtūnāt pavan<sup>23</sup> huax<sup>24</sup> i<sup>25</sup> i<sup>26</sup> len̄ yehamtūnāt pavan<sup>27</sup> ahravih<sup>28</sup> čir u aparvēž<sup>29</sup> yazišnōmand<sup>30</sup> u nyāyišnōmand adružih (aēγ družih<sup>31</sup> lūt) harvisp<sup>32</sup> patmān<sup>33</sup> ax<sup>34</sup> i<sup>35</sup> āstōmand<sup>34</sup> Mitr frāx<sup>35</sup> gōyōt.<sup>35</sup>*

## 14

**Persian.** *āncih marā barasād barāy yārī. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišnī dādan āncih marā barasād barāy murād (ya'nī har cih bax<sup>36</sup> āham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

---

## 14

**Avesta.**<sup>1</sup>

And may he come to us for help,  
 And may he come to us for freedom,  
 And may he come to us for joy,  
 And may he come to us for mercy,  
 And may he come to us for healing,  
 And may he come to us for victory,  
 And may he come to us for well-being,  
 And may he come to us for sanctification—  
 He, the mighty one, overpowering, worthy of sacrifice,  
 • Worthy of prayer, the undeceived one  
 In all<sup>2</sup> the material world—  
 Mithra, who [is] the lord of wide pastures.

## 14

**Pahlavi.** May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

## 14

**Persian.** May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

*barāy tandurusti. āncih kih marā barasād barāy firāzi. āncih kih marā barasād barāy nek andēši. āncih kih marā barasād barāy ašoi ghalīb u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bayad dādan) tamām Māh bayastad kih Mihr šāhib daštaha ast.*

## 14

**Gujarati.** *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīni farākhāne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšeš karvāne vāšte. te amone pohoco tandarūstīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgārōnī tārif karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nīaēs karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pašbān ane tamām duniāno andājo je Meher (Ijad) che.*

## 15

**Avesta.** *təm amavantəm Yazatəm  
sūrəm dāmōhu savištəm  
Miθrēm yazāi zaodrābyō.  
təm pairi.jasāi vantača nēmanhača  
təm yazāi surunvata Yasna*

*Miθrēm vouru.gaoyaoitīm zaodrābyō. Miθrēm vouru.gaoyaoitīm yazamaide.*

*Haomayō gava . . .  
arš.uxdaēibyasča vāqzibyō.*

*yeiše hātām . . . tāsčā tāščā yazamaide.*

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

## 14

**Gujarati.** And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

---

## 15

**Avesta.**

With oblations will I sacrifice unto him,  
 The Angel Mithra, the strong,  
 Helpful, most beneficent among the creatures.  
 Him will I approach<sup>1</sup> with love<sup>2</sup> and homage.  
 Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

## 15

**Pahlavi.** *zak*<sup>1</sup> *amāvand Yazat arwzārōmand*<sup>2</sup> *dāmān*<sup>3</sup> *rā sūt x<sup>o</sup>astār Mitr*<sup>4</sup> *izām pavan*<sup>5</sup> *zōhr.*<sup>6</sup> *zak*<sup>7</sup> *Mitr li rā barā*<sup>8</sup> *yehamtūnāt pavan*<sup>9</sup> *ayāwārīh*<sup>10</sup> *u nyāyišn. pavan zak i*<sup>11</sup> *nigōšišnōmand*<sup>12</sup> *Yazišn*<sup>13</sup> (*pavan*<sup>14</sup> *Dastabar*<sup>15</sup> *i*<sup>16</sup> *Dēn*<sup>17</sup>) *Mitr*<sup>18</sup> *frāx<sup>o</sup>gōyōt.*<sup>19</sup> *pavan*<sup>20</sup> *zōhr*<sup>21</sup> *Mitr*<sup>22</sup> *frāx<sup>o</sup>gōyōt*<sup>23</sup> *izām. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanjamanikān zakarān u vakadān izām (Amahraspandān).*

## 15

**Persian.** *ān himmatī Izad ‘azmatī xūd sud x<sup>o</sup>astār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanīdah Yazišn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya‘nī nar šūrat u nārī šūrathā Amšasfandān).*

## 15

**Gujarati.** *te ghaṇo hematdār ejmatī Ijad khalakne faedāno cahanār Meher Ijadne (mahāre) jore karī arādhū. (ane) dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene arādhū (Dinnā Dašturothā) Ijašne sābhline jangalnā pāsbān Meher Ijadne. jore karīne jangalnā pāsbān Meher (Ijadne) arādhū Home karī jivāme karī . . . ane rāst bolve karī arādhū. ke e raveše bijā (Ijado) kartā Ijašne dadār Hormajdnī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā (Farestāvond) anjumanne arādhū.*

## 15

**Pahlavi.** I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 15

**Persian.** I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 15

**Gujarati.** I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

---

### 3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdaq. Hormazd i X<sup>a</sup>adae i awazunī gurz x<sup>a</sup>arahe awazāyat. Māh bōxtār Māh Izad bē rasāt. az hamā gunah . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd X<sup>a</sup>atā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamāk vinās . . . pavan patēt havām.*

○

**Sanskrit.** [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

**Persian.** *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xāliṣ baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

**Gujarati.** *(šaru karūc) Iajdā dānā Śāheb pote potāni mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandī ane rōšnī Mahā bokhtārni jīdā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.* \*

### 3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

**Sanskrit.** [. . . ] Of all sins . . . I am penitent.

o

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins : . . I turn back with repentance.

---



**Avesta.** *namō Ahurāi Mazdāi. namō Aməšaəibyo Spəntaəibyo. namō Mānəhai Gao.ēiθrāi. namō paiti.ditāi. namō paiti.diti.*

## I

**Pahlavi.** *namāz<sup>1</sup> o<sup>2</sup> Ōhrmazd (X<sup>o</sup>atāe<sup>3</sup>). namāz<sup>4</sup> o<sup>5</sup> Amahraspandān.<sup>6</sup> namāz<sup>7</sup> o<sup>8</sup> Māh i<sup>9</sup> gōspand<sup>10</sup> tōxmak.<sup>11</sup> (ae<sup>12</sup> gōspand<sup>13</sup> tōxmakih<sup>14</sup> an<sup>15</sup> aēγ<sup>16</sup> Vahuman<sup>17</sup> u<sup>18</sup> Māh u<sup>19</sup> Gōšurun<sup>20</sup> kola 3 gōspand<sup>21</sup> tōxmak<sup>22</sup> havōd.<sup>23</sup> zak<sup>24</sup> i<sup>25</sup> mavan<sup>26</sup> Vahuman mēnūk i<sup>27</sup> avēnāk<sup>28</sup> u<sup>29</sup> agriftār. u<sup>30</sup> min Vahuman barā Māh tāšet<sup>31</sup> yekavīmūnēt<sup>32</sup> pavan<sup>33</sup> vēnākih<sup>34</sup> u<sup>35</sup> agriftārih.<sup>36</sup> u<sup>37</sup> min Māh barā<sup>38</sup> Gōšurun<sup>39</sup> tāšet yekavīmūnēt<sup>40</sup> pavan vēnākih<sup>41</sup> u griftārih.<sup>42</sup> u<sup>43</sup> hamā<sup>44</sup> denō<sup>45</sup> dām u<sup>46</sup> dahišn rāyinišn<sup>47</sup> pavan<sup>48</sup> gōspanā<sup>49</sup> tōxmakih.<sup>50</sup> u<sup>51</sup> gadō<sup>52</sup> i<sup>53</sup> tōrān<sup>54</sup> u<sup>55</sup> tōxmak<sup>56</sup> gōspandān<sup>57</sup> barā<sup>58</sup> Māh pāyak yekavīmūnēt<sup>59</sup>). namāz<sup>60</sup> pavan apar<sup>61</sup> vēnišnīh u<sup>62</sup> namāz pavan apar nikīrišnīh<sup>63</sup> (ae<sup>64</sup> amat<sup>65</sup> nikīram<sup>66</sup> af-at<sup>67</sup> xaditūnam<sup>68</sup> at<sup>69</sup> barā mekadrūnam<sup>70</sup> af-at namāz<sup>71</sup> yedrūnam).*

## I

**Sanskrit.** *namaḥ Svāmine Mahājñānine (Ahurmajdaya). namo Amarebhyo Gurutarebhyaḥ (Amisāspantebhyaḥ). namaś Candrāya paśubijāya. (asya paśubijatā evaṃ yat Gvahmanaś Candraśca Gorūpaṃ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dr̥śyatayā agrāhyatayā ca. Candrācca Gorūpaṃ ghaṭitam asti dr̥śyatayā grāhyatayā ca. samagrā iyaṃ sṛṣṭer dāteśca prāvṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirīkṣanatayā (kila paśyāmas tvām nirīkṣayāmaḥ. pratikurmaḥ tvām namas kurmahe ca).*

**Avesta.** Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

## I

**Pahlavi.** Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

## I

**Sanskrit.** Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

## I

**Persian.** *namāz Šaḥīb mihtar dānā (ya'ni Hormazd rā). namāz bemarg u buzurgtar Amšāsfindān rā. namāz Māh gūs-fand tuxm rā. (incanin kih Bahman u Māh u Goš in har sih gūsfind tuxm hast. bah Bahman ghaibi kih didah na šavad u giraftah na šavad u az Bahman Māh rā paida kardah ast kih didah šavad u giraftah na šavad u az Māh gūsfind paida kardah ast kih didah šavad u giraftah ham šavad. tamām kārubar in jahān rā ravāj dādan bah gūsfind tuxm. u nūr u xālīšī gāv u gūsfindān bah Māh Payah dāstah ast.) namāz kih az bāla mibinad. u namāz kih mibīnam (u az bāla qabul mikuni turā namāz kunam).*

## I

**Gujarati.** *namūc Hormajdne. namūc Amšāspandone. ane namūc Mahātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāspand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštān kalab gošpand tokhmī kahiche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pae Beheštathī che). ane namūc tū uparthī dekhec tehene. ane namūc hū nīcethī tune dekhūc tehene.*

## 2

**Avesta.** *xšnaoδra Ahurahe Mazdā . . . staomī ašm. frava-rāne Ahura. tkaēšō. [Gāh.] Mānhahe Gao.čīdrahe. Gēušča aēvō.dātayā. gēušča pouru.sarədayā xšnaoδra . . . frasastayaēča. yaδa Ahu vairyo . . . viδvā mraotu.*

## I

**Persian.** Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

## I

**Gujarati.** I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

## 2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

**Pahlavi.** *šnāyēnitarīh i Ōhrmazd . . . stāyēm ahrakīh. franāmam . . . Ōhrmazd Datistān. [Gāh.] Mah<sup>1</sup> i<sup>2</sup> gōspand tōxmak.<sup>3</sup> Tōrā<sup>4</sup> i<sup>5</sup> ēvakdāt.<sup>6</sup> u<sup>7</sup> gōspand<sup>8</sup> i<sup>9</sup> pur sartak.<sup>10</sup> šnāyēnitarīh . . . frač afrīnakānīh . . . čīgōn Ahu kamak . . . dāniš-nik yemalelānam.*

2

**Sanskrit.** [The Sanskrit version omits the paragraph.]

2

**Persian.** [The Persian version omits the paragraph.]

2

**Gujarati.** *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragīthī padhū . . . Hormajdno Hokam. [Gāh.] Mahātāb gōspand tokhmīne ane Gāvīodādne ane tamām jātna gōspandone khushāl karvāne vāšte . . . mašhur karū. je mīšāle Hormajdnī khāeš . . . e raveše khabar kahūc.*

3

**Avesta.** *nəmō Ahurāi . . . nēmō paiti.diti.*

3

**Pahlavi.** *namāz ō Ōhrmazd . . . namāz pavan apar niktrīšnīh.*

3

**Sanskrit.** *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nirīkṣaṇatayā.*

3

**Persian.** *namāz Šahīb mihtar dānā . . . namāz kih mabīnam.*

## 2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

## 2

**Sanskrit.** [The Sanskrit version omits the paragraph.]

## 2

**Persian.** [The Persian version omits the paragraph.]

## 2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

## 3

**Avesta.** Homage unto Ahura Mazda. . . . Homage with the look.

## 3

**Pahlavi.** Homage unto Ormazd. . . . Homage with [our] upward look.

## 3

**Sanskrit.** Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

## 3

**Persian.** Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nicethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyeiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyeiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsqstātō. tā nərəfsqstātō yā hē uxšyastātasciṭ. kē yā Mā uxšyeiti nərəfsaiti ōwaṭ.*

4

Pahlavi. *čigōn amat<sup>1</sup> Māh vaxšēt. čigōn<sup>2</sup> amat<sup>3</sup> Māh nirfset. 15<sup>4</sup> amat<sup>5</sup> Māh vaxšēt. 15<sup>6</sup> amat<sup>7</sup> Māh nirfset.<sup>8</sup> (15<sup>9</sup> yūm min gētikān<sup>10</sup> kār u<sup>11</sup> karpak mekadrūnēt<sup>12</sup> u<sup>13</sup> min mēnūkān<sup>14</sup> mizd u<sup>15</sup> pātdahišn<sup>16</sup> u<sup>17</sup> 15 yūm val<sup>18</sup> mēnūkān kār u<sup>19</sup> karpak<sup>20</sup> apaspārēt<sup>21</sup> val<sup>22</sup> gētikān mizd u<sup>23</sup> pātdahišn. nēwakih Māh i<sup>24</sup> pērōškar<sup>25</sup> min 1 vad 15<sup>26</sup> yūm<sup>27</sup> min<sup>28</sup> mēnūkān nēwakih u frāx<sup>29</sup>ih<sup>29</sup> mekadrūnēt<sup>30</sup> u<sup>31</sup> min 15<sup>32</sup> vad bundakih<sup>33</sup> i<sup>33a</sup> 30 yūm pavan gētikān<sup>34</sup> xelkūnēt.<sup>35</sup> u<sup>36</sup> min zak<sup>37</sup> 1<sup>38</sup> yūm amat<sup>39</sup> nōk barā<sup>40</sup> awzūn pavan Māh yehvūnēt<sup>41</sup> vad bundakih i<sup>42</sup> 30 yūm rōšnūh<sup>43</sup> u<sup>44</sup> nēwakih min mēnūkān mekadrūnēt<sup>45</sup> u<sup>46</sup> val gētikān<sup>47</sup> apaspārēt mizd u<sup>48</sup> pātdahišn<sup>49</sup>). amat<sup>50</sup> valō<sup>51</sup> vaxšēt<sup>52</sup> ēstišnūh<sup>53</sup> (mavan Māh) valōšān<sup>54</sup> nirfsišn ēstišnūh<sup>55</sup> (mavan<sup>56</sup> apāxtarik<sup>57</sup> havōd<sup>58</sup> aēy<sup>59</sup> pavan ēstišnūh<sup>60</sup> apātaxšā<sup>61</sup> yehvūnd). amat<sup>62</sup> valō nirfsišn<sup>63</sup> ēstišnūh<sup>64</sup> (mavan<sup>65</sup> Māh) valōšān vaxšišn<sup>66</sup> ēstišnūh<sup>67</sup> (mavan apāxtarik<sup>68</sup> havōd<sup>69</sup> aēy pavan x<sup>70</sup>ēškārih<sup>70</sup> tuvānīktar<sup>71</sup> havōd čigōn Haftorang<sup>72</sup> u<sup>73</sup> Vanand u<sup>74</sup> Satvōs<sup>75</sup> u<sup>76</sup> Tištr<sup>77</sup>). min<sup>78</sup> mavan amat<sup>79</sup> Māh vaxšēt u nirfset<sup>80</sup> i<sup>81</sup> Lak Ōhrmazd.<sup>82</sup> (af-aš<sup>83</sup> vičir<sup>84</sup> pavan<sup>85</sup> Dāmdāt<sup>86</sup>).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

**Gujarati.** I venerate Ormazd . . . Whom I look at from below.

---

4

**Avesta.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

**Pahlavi.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

**Sanskrit.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does



*kṣayati. (pañcadaśadināni pṛthivīcārīnām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādan pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādan). yāḥ asya vṛddhīnām sthītayāḥ (kila yāś Candrasya) teṣāṃ avṛddhīnām sthītayāḥ (ye avākhtarīnām pratīpāḥ santi yathā Haptoiringa-Vananta-Satauesa-Tistaraprabhṛtayāḥ kila sthītā arājāno bhavanti). avṛddhīnām sthītayo yā asya (kila yāś Candrasya) teṣāṃ vṛddhīnām sthītayāḥ (ye avākhtarīnām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramazda. (asya vicaro Dāmdādena).*

## 4

**Persian.** *cūn Māh afzāyad u cūn Māh kahad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tīštar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī zūrmānd bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

## 4

**Gujarati.** *kem Māhātāb vadhec ane kem Māhātāb ghaṭec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghaṭec. jevāre Māhātābni varadhī thāec tevāre tehenāni (iāne avākhtari*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

## 4

**Persian.** When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [ . . . ] O Ormazd? (Description of it is in Damdad).

## 4

**Gujarati.** How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

*šetārānī) ghaṭati thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārānī kalab che). jevāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtari šetārānī) varadhī thāec. e Hormajd tāhāro Māhātāb ša thakī vadhec ane ghaṭec. (eheno jāvāb Dāmdād Našakmā che).*

## 5

**Avesta.** *Mānhəm Gao.čiθrəm ašavanəm ašahe ratūm yazamaide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm. raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm. hištənti Aməšā Spənta xʷarəno dārayeinti. hištənti Aməšā Spənta xʷarəno baxšənti zəm paiti Ahura.δatəm.*

## 5

**Pahlavi.** *Māh i<sup>1</sup> gōspand<sup>2</sup> tōxmak<sup>3</sup> ahrav i<sup>4</sup> ahrākih rat izam<sup>5</sup>. zak<sup>6</sup> Māh pavan madam<sup>7</sup> vēnišnīh<sup>8</sup> zak<sup>9</sup> Māh pavan madam<sup>10</sup> patīrišnīh.<sup>11</sup> rōšnīh<sup>12</sup> i<sup>13</sup> Māh pavan<sup>14</sup> apar<sup>15</sup> vēnišnīh rōšnīh<sup>16</sup> i<sup>17</sup> Māh<sup>18</sup> pavan apar<sup>19</sup> patīrišnīh.<sup>20</sup> yekavīmūnd<sup>21</sup> Amahraspandān<sup>22</sup> gadā<sup>23</sup> yaxsenund.<sup>24</sup> yekavīmūnd<sup>25</sup> Amahraspandān<sup>26</sup> gadā xelkūnd<sup>27</sup> pavan zamīk<sup>28</sup> madam<sup>29</sup> Ōhrmazd dāt (hēn zak<sup>30</sup> zamān<sup>31</sup> amat<sup>32</sup> nōk yehvūnet).*

## 5

**Sanskrit.** *Candram paśubijam puṇyātmakam puṇyagurum arādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇatayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti Amarā Gurutarāḥ śriyam grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

---

## 5

**Avesta.** We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

## 5

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

## 5

**Sanskrit.** I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

*mah* i<sup>12</sup> *ahrav* <sup>13</sup> *ahrākīh* *rat* *izam* <sup>14</sup> (*pañcak* <sup>15</sup> i<sup>16</sup> *fratum* <sup>17</sup> *šapir*).  
*purmah* <sup>18</sup> *ahrav* <sup>19</sup> *ahrākīh* <sup>20</sup> *rat* *izam* <sup>21</sup> (*pañcak* i<sup>22</sup> *ditīkar* <sup>24</sup>  
*šapir* <sup>25</sup>). *Višaptas* <sup>26</sup> i<sup>27</sup> *ahrāv* <sup>28</sup> *ahrākīh* *rat* *izam* <sup>29</sup> (*pañcak* <sup>30</sup> i<sup>31</sup>  
*sitīkar* <sup>32</sup> *šapir* <sup>33</sup>).

## 6

**Sanskrit.** *tato yat Candrah diptimān tapate sadāiva vanas-  
patayo haritavarṇāḥ* (kila sārdratarā) *vasantamāse upari prthivyām  
unmilanti. antarācandro vā* (*pañcakasya yāḥ prathamasya  
uttamasya*) *sampūrṇacandro vā* (*pañcakasya dvitīyasya utta-  
masya*) *Viśaptatho vā* (*pañcakasya yāḥ tṛtīyasya uttamasya*).  
*antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-  
candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham  
puṇyātmakam puṇyagurum ārādhaye.*

## 6

**Persian.** *ān zamān kih Māh rošan tābad hamīšah dār u daraxt  
sabz rang bah zamān bahār bar zamīn tābad. andarmāh* (kih *pañj  
rūz auwal bihtar*) *u purmāh* (kih *pañj rūz digar bihtar*) *u Višaptahtah*  
*Māh* (*pañj rūz sadigar bihtar*). *andarmāh kirfahgar kirfah  
buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg  
rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā  
buzurg dāram.*

## 6

**Gujarati.** *ane jevāre rošan Māhātāb* (*khub*) *rošn āpec tevāre  
tamām jāhād hamēse śabāj rangnā* (iāne *lilā rehec*). *ane bāharnī  
rutmā andarmāhā* (*te śud 1 thī te śud 5 laginā Candarmāhāne  
keheche*) *ane purmāhā* (*te śud 6 thī śud 10 laginā Candarmāhāne  
keheche*) *ane Viśapetatha Māhā* (*te śud 11 thī te śud 15 laginā  
Candarmāhāne keheche*) *thī jamīn upar* (*jāhādñ*) *varadhī thāec.  
e jehevo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

## 6

**Sanskrit.** At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

## 6

**Persian.** At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

## 6

**Gujarati.** And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

*purmahā aśo aśoie kari bujarag che tehene ārādhū ane Viśapatatha (Māhā) aśo aśoie kari bujarag che tehene ārādhū.*

## 7

**Avesta.** *yazāi Mānham Gao.čidram barəm raēvantəm x<sup>o</sup>arə-nanuhantəm afnanuhantəm tafnanuhantəm varəčanuhantəm xštā-vantəm ištavantəm yaxštavantəm saokavantəm zairimyāvantəm vohvāvantəm barəm baēšazəm.*

## 7

**Pahlavi.** *yezbeṣunam<sup>1</sup> Māh i<sup>2</sup> gōspand<sup>3</sup> toxmak<sup>4</sup> bar i<sup>5</sup> rayōmand i<sup>6</sup> gadōmand i<sup>7</sup> awrōmand (aēγ<sup>8</sup> amat<sup>9</sup> awr<sup>10</sup> madam<sup>11</sup> yātūnēt<sup>12</sup> pavan rās i<sup>13</sup> valō) i<sup>14</sup> tāpišnōmand<sup>15</sup> (aēγ<sup>16</sup> garmak<sup>17</sup>) varčōmand<sup>18</sup> (aēγ<sup>19</sup> dānāk<sup>20</sup>) i<sup>21</sup> xštāōmand<sup>22</sup> ištōmand<sup>23</sup> (aēγ<sup>24</sup> bar i<sup>25</sup> gōspandān<sup>26</sup> ychabūnēt) i<sup>27</sup> ničōdišnōmand<sup>28</sup> (kār<sup>29</sup> i<sup>30</sup> dēnā<sup>31</sup>) sūtōmand (aēγ<sup>32</sup> bar i<sup>33</sup> mayā<sup>34</sup> urvar<sup>35</sup> yehabūnēt<sup>36</sup>) sabžōmand<sup>37</sup> (aēγ<sup>38</sup> sabž<sup>39</sup> vabidūndak<sup>40</sup> zamīk<sup>41</sup> aēγ<sup>42</sup> zamīk<sup>43</sup> tar<sup>44</sup> yaxsenunēt<sup>45</sup>) vēh<sup>46</sup> apātīh<sup>47</sup> dātār i<sup>48</sup> bar i<sup>49</sup> bēša-zēmītār<sup>50</sup> (hamāk<sup>51</sup> apātīh i<sup>52</sup> šapīr γal<sup>53</sup> yehabūnēt<sup>54</sup>).*

## 7

**Sanskrit.** *ārādhaye Candram paśubijam vibhaktāram sud-dhimantam śrīmantam abhravantam (kila abhrāṇi āyanti pra-bhāvena asya) tāpavantam (kila usmaguṇayuktaṁ) kriyāvantam (jñānitaram ityarthak) lakṣmīvantam lakṣmīvantam (kila rddheḥ paśunām dātāram) vicāravantam (kāryanyāyānām) labhavantam (kila phalapākasya jalavanaspatīnām dātāram) haritavarṇavan-tam (kila prthivīm sārdrataram karoti) uttamasaṁyaddhimantam vibhaktāram ārogyatākaram.*

## 7

**Persian.** *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

---

## 7

**Avesta.** I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,<sup>1</sup> possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,<sup>2</sup> the bestower, the healing.

## 7

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

## 7

**Sanskrit.** I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

## 7

**Persian.** I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,



*dārandah* (ya'ni *garm xāšiat*) *tadabbar* (ya'ni *dānātār in m'ani*)  
*nūr dārandah xizānadār* (ya'ni *nūr gūsfandān rā dahandah*)  
*andēša nek dārandah* (kār u 'adl) *sūdmand* (ya'ni *pūr puxtān rā*  
*u āb dahandah daraxtān*) *sabz rang* (ya'ni *jahān sar sabz kunad*)  
*nek ganj dārandah u ham baxšandah tandurustī dahandah.*

## 7

**Gujarati.** *ane Māhātāb gošpand tokhmā . bakhšešno karnār*  
*(rojina) hišāno āpnār ane khāleš ane nurmand ane vādalmānd (te*  
*Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec*  
*ane jāec te Māhābokhtārni madadgārithi che) tathā tabešmand*  
*(iāne garam) ane dānā ane jebāi bharelo lakhašmīno šāheb ane*  
*nek andešāno karnār (inšafnā kāmāmā) ane fāedemand (jamīnne)*  
*līlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno*  
*āpnār che tene āradhū.*

## 8

**Avesta.** *ahe raya x<sup>a</sup>arənanəhača*  
*təm yazāi surunvata Yasna*  
*Mānəhəm Gao.čīdrəm zaodrəbyō.*  
*Mānəhəm Gao.čīdrəm ašavanəm ašahe ratūm yazamaide*  
*Haomayō gava . . .*  
*arš.uxdaēibyasča vərəzībyō.*  
*yēsəhe hatəm . . . tāsčā tāščā yazamaide.*

## 8

**Pahlavi.** *pavan zak<sup>1</sup> i<sup>2</sup> val<sup>3</sup> rāy u<sup>4</sup> gad<sup>5</sup> i<sup>6</sup> Māh<sup>6</sup> (amat-*  
*am<sup>7</sup> rāy u gad<sup>8</sup> i<sup>8</sup> Māh<sup>9</sup> ayāwār yehvūnāt<sup>10</sup>). val<sup>11</sup> yezbe-*  
*xūnam<sup>11</sup> pavan zak<sup>12</sup> i<sup>12</sup> nigōšišnōmand<sup>13</sup> Yazīšn<sup>14</sup> pavan<sup>15</sup> Dēn<sup>16</sup>*  
*Dastabar<sup>17</sup> Māh<sup>18</sup> i<sup>18</sup> gošpand tōxmak. pavan zōhr<sup>19</sup> Māh<sup>20</sup> i<sup>21</sup>*

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

## 7

**Gujarati.** And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright. and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

## 8

**Avesta.**

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

## 8

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak<sup>23</sup> i<sup>23</sup> ahrav i<sup>24</sup> ahrakih<sup>25</sup> rat yezbexūnam<sup>26</sup>  
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān  
. . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

## 8

**Sanskrit.** *asya suddhaya śriyā ca enam ārādhaye śrūyamāna-  
ijisnyā Candram paśubijam (suddhaya śriyā ca Candrasahāyinyā  
śrūyamānaijisnyā gurumukhena). prāṇāś Candram paśubijam  
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .  
satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikān  
tān [tānsca] tāśca ārādhaye.* (kila narastrīakṛtīn Amisāspintān).

## 8

**Persian.** *bah ray u xurah urā buzurg dāram bah šanīdah  
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah  
Yazišn (bah dahān Dasturān). bah zūr Māh gūsfand tuxm kirfah  
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv  
. . . bah rāst guftār guftan. kih az hastān . . . anjuman  
narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā  
Amšāsfandān).*

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

## 9

**Avestā.** *yasnəmča . . . āfrīnāmi Mānhahe Gao.čīdrahe Gēuščā  
aēvō.dātayā gēuščā pouru.sarōdayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 8

**Sanskrit.** Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

## 8

**Persian.** On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

## 9

**Avesta.** I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

**Pahlavi.** *yazišn . . . afrinam Mäh<sup>1</sup> i<sup>2</sup> gōspand tōxmak  
Tōrā<sup>3</sup> mēnūk<sup>4</sup> i<sup>5</sup> evakdat<sup>6</sup> gōspand pur sartak.*

9

**Sanskrit.** *ijisnimca . . . āśirvādayāmi Candraya paśubijāya  
Gave ca Atodātāya paśubhyaśca sampūrṇajātibhyah.*

9

**Persian.** *du'ā'i yazišn . . . Mäh gūsfand tuxm rā u Gāvryodād  
rā u gūsfand tamān sardah rā.*

9

**Gujarati.** *ijaśne . . . dovā karū Mahātāb gōspand tokhmīne  
ane Gāviodādne ane tamām jātnā gōspandone.*

10

**Avesta.**

*dasta aməm vərəθraγnəmča  
dasta gəuš x'ādrō.nahīm  
dasta narəm pourutātəm  
stāhyanəm vyāxananəm  
vanatəm avanəmnanəm  
hadra.vanatəm hamərəθō  
hadra.vanatəm duš.maiṇyuš  
stē rapatəm čidra.avanəhəm.*

10

**Pahlavi.** *af-amān<sup>1</sup> yehabūnēt<sup>2</sup> amāvandih<sup>3</sup> u pērōžkarh<sup>4</sup>.  
af-amān yehabūnēt<sup>5</sup> bisrā u<sup>6</sup> x'atsarh (aēγ mān<sup>7</sup> lama<sup>8</sup> bat  
af-amān min<sup>9</sup> mandavam i<sup>10</sup> nafšō yehvūnāt<sup>11</sup>). af-amān yeha-  
būnēt<sup>12</sup> sak<sup>13</sup> i<sup>14</sup> gabrān pur rawišnih<sup>15</sup>. (frazand<sup>16</sup>) i<sup>17</sup> kabed  
stāyitār (aēγ ēšān nēwak xavītūnēt stāyitan<sup>18</sup>). hanjamanik<sup>19</sup>  
(aēγ<sup>20</sup> hanjaman<sup>21</sup> nēwak xavītūnēt<sup>22</sup> kartan<sup>23</sup>) vānitār<sup>24</sup> ēšān<sup>25</sup>  
avānitār<sup>26</sup> aēš<sup>27</sup> valō<sup>28</sup> pavan hakanin vānitār<sup>29</sup> dušmanan<sup>30</sup>*

9

**Pahlavi.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

**Sanskrit.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

**Persian.** The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

**Gujarati.** I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

10

**Avēsta.** Give strength and victory.  
Give a satisfactory supply<sup>1</sup> of cattle.  
Give a multitude of men,  
Steadfast, belonging to the assembly,  
Vanquishing, not vanquished,  
Vanquishing adversaries at one stroke,  
Vanquishing enemies at one stroke,  
Of manifest<sup>2</sup> help unto the blessed.

10

**Pahlavi.** Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō<sup>31</sup> dō amat<sup>32</sup> pavan 1 bār yehamtūd<sup>33</sup> aš stūb<sup>34</sup> tuvān yekvūd<sup>35</sup> kartan) pavan<sup>36</sup> hakanin vānūtār<sup>37</sup> dušmanān (ae anēr<sup>38</sup> aūt<sup>39</sup> mavan handčand<sup>40</sup> yemalelūnēt<sup>41</sup>). amat<sup>42</sup> yehamtūnēt ō ayāwārīh i<sup>43</sup> ēšān aš pētākēnēt rāmišn<sup>44</sup> (aēry-aš<sup>45</sup> pavan jivak rāmišn i<sup>46</sup> min zak mandavam<sup>47</sup> barā nikizēt<sup>48</sup>).

## 10

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## 10

**Persian.** marā dehad himmat u firāzī u marā dehad gāv u ān cih nān (ya'nī marā x<sup>o</sup>ēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyīš kunand (u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad) u dušmanān sadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x<sup>o</sup>ēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgī šikanandah dušmanān. kih barasand bah yārī kih ēšān rā paidā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

## 10

**Gujarati.** (e Māhābokhtār) mahane āp hemat ane fatehemandī ane mahane āp mālārī halāl mchenatthī (pedā kidhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tarīfne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (aśo lokone) ane ekbārāgī tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekonī) madade pohocnār ane (nekone) jāher rāmašnī pedā karnār (ehevā farjando mahne āp).

## 11

**Avesta.**

Yazata pouru.x<sup>o</sup>arənanha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

## IO

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## IO

**Persian.** Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own: that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

## IO

**Gujarati** Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

---

## II

**Avesta.** Ye Angels full of glory!



*Yazata pouru.bašsaza  
 čidra vō buyārš masānā  
 čidra vō zavanō.savō  
 čidrām bōiṭ yāžəmčič xʳarənō  
 yazəmnāi apō dāyata.*

## II

**Pahlavi.** *Yazat pur gadā Yazat<sup>1</sup> pur bēšazēnitārih<sup>2</sup> pētākih<sup>3</sup>  
 i<sup>4</sup> lakūm yehvūnāt<sup>5</sup> (aēy lakūm-ē<sup>6</sup> pētaktar<sup>7</sup> yehvūnēt<sup>8</sup>). pavan<sup>9</sup>  
 pētākih<sup>10</sup> lakūm pavan<sup>11</sup> karitūnišn<sup>12</sup> sutimand<sup>13</sup> (amat<sup>14</sup> denā  
 mandavam etōn vabidūnyēn<sup>15</sup>) pavan pētākih yehvūnēt<sup>16</sup> lakūm<sup>17</sup>.  
 gadā<sup>18</sup> mayā<sup>19</sup> yehabūnēt. an<sup>20</sup> gadā rā yezbexūnam (aēy<sup>21</sup>)  
 mayā i<sup>22</sup> Daitik<sup>23</sup>.*

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** *Izad pur xurah u Izad pur tandurustī marā paidā  
 bāšand (ya'ni az har kaš marā paidātar bāšand barāy murād  
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih  
 marā gāhir bāšad u šumā xurah hamišah badahid. u ān xurah  
 rā buzurg dāram man kih āb Daiti.*

## II

**Gujarati.** *ane Ijad nur bharelo tatha Ijad ghaṇi tandaroštino  
 apnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te  
 mahane) morādne vāšte jāher thāo (ane e cij ē raveše karo) je  
 mahane tamārū bujarag nur jāher thāe. te Ābedāitīnā nurne  
 aradhū (Ābedāiti te ek naḍinū nām che ke te naḍi Irāngavej  
 sehernā najdik veheti che).*

Ye Angels full of healing!  
 Manifest be your greatness,  
 Manifest be those of you who help when invoked.  
 Ye waters give indeed just your own  
 Manifest glory unto the worshipper.

## II

**Pahlavi.** Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

## II

**Gujarati.** And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

---

## 4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** *pa nqm i Yazdq. Hormazd i X<sup>a</sup>adāe i awazūnī gurz x<sup>a</sup>arahe awazāyāt. Āvq Arduisūr Bānū bē rasāt. ǝž hamā gunāh . . . pa patit hōm.*

O

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān. Āpān Arduisūr Bānāk<sup>2</sup> pavan<sup>3</sup> (ayāwārih i<sup>4</sup> lenā) barā<sup>5</sup> yehamtūnāt. min hamāk vīnās . . . pavan patit havōm.*

O

**Persian.** *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgi u rōšnī dar afzāyišn bad u Ābān Arduisūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

**Gujarati.** *(šaru karūc) Iajdā dānā Šāheb potē potānī mele peda thāelo varadhīno karnār che tenā nāme karī. bulandī ane nur Āvā Arduisūr Bānunū jiāḍā thao (ane te māhārī madade pohoco). hū tamām gunāhthā . . . tobā karī pācho farū cheū.*

I

**Avesta.** *apqm vanuhinqm Mazda.ḍatanqm. Arəduyā apō Anāhitayā ašaonyā. vīspanqmča apqm Mazda.ḍatanqm. vī-*

#### 4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

o

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

---

I

**Avesta.** Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,<sup>1</sup> the righteous. Unto all waters created

*panqmča urvaranqm Mazda.đatanqm. xšnaoθra . . . frasasta-  
yazča. Yada Ahu vairyo . . . vidvā mraotu.*

## I

**Pahlavi.** *mayā i<sup>1</sup> šapīr Ōhrmazd<sup>2</sup> dāt. Ardvīsūr<sup>3</sup> mayā<sup>4</sup> i<sup>5</sup>  
Anast ahrav<sup>6</sup>. u<sup>7</sup> harvisp<sup>8</sup> mayā i<sup>9</sup> Ōhrmazd dāt (ēvakartakih<sup>10</sup>).  
u<sup>11</sup> harvisp<sup>12</sup> urvar<sup>13</sup> Ōhrmazd dāt<sup>14</sup>. pavan šnayēnitarīh . . .  
frāč āfrīnakānīh. čīgōn Ahu kāmāk . . . dānišnāk yemalelānam.*

## I

**Persian.** *ab veh Mazd dād rā kih Ardvīsūr ab xališ ašōi rā.  
u tamām āb Hormazd paidā kardah. u tamām āb kih dar  
darastān ast urā xušnūd kunam . . . āškār kunam. cun murād  
Xudai . . . bah bulandī marā bagūi.*

## I

**Gujarati.** *pāni behetar Hormajdnū pedā kīdhelū Arduisurnū  
pāni ghaṇū khāleś ane pāk che tehene ane Hormajdnā pedā kī-  
dhelā tamām pāṇine ane Hormajdnā pedā kīdhelā tamām urvarone-  
bhī khusāl karvāne vāšte . . . mašhur karū. je miśale Hormajdnū  
khāleś . . . e raveše khabar kahūc.*

## 2

**Avesta.** *mraoθ Ahuro Mazdā Spitamāi Zaraduštraī. yazaeša  
mē him Spitama Zaraduštra yam Arədvīm Sūrām Anahitām*

*pərəθa.frākqm baēšazyqm  
vī.daēvqm Ahuro.īkaēšqm  
yesnyqm anuhe astavaite  
vahmyqm anuhe astavaite  
ādū.frādanqm āšaonīm  
vqndwō.frādanqm āšaonīm  
gaēθō.frādanqm āšaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## I

**Pahlavi.** Unto the good waters, created by Ormazd. Unto the waters of Ardvisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

## I

**Persian.** Unto the good waters created by Mazda, which are the pure, holy waters of Ardvisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

## I

**Gujarati.** I announce . . . for propitiating Ardvisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

## 2

**Avesta.** Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,<sup>1</sup> O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

" The wide-expanding, the healing,  
Foe to the demons, of Ahura's Faith,  
Worthy of sacrifice in the material world,  
Worthy of prayer in the material world,  
Life-increasing, the righteous,  
Herd-increasing, the righteous,  
Fold-increasing, the righteous,

*šærtō.frādanqm ašaonim*  
*daiīhu.frādanqm ašaonim.*

**Pahlavi.** *guft-aš*<sup>1</sup> *Ōhrmazd*<sup>2</sup> *val Spitāmān*<sup>3</sup> *Zaratušt*<sup>4</sup>. *yez-*  
*bexūnih*<sup>5</sup> *li*<sup>6</sup> (*beratō*<sup>7</sup> *rā*<sup>8</sup>) *ae*<sup>9</sup> *Spitāmān*<sup>10</sup> *Zaratušt*<sup>11</sup>. (*yez-*  
*bexūn*<sup>12</sup>) *mayā*<sup>13</sup> *i*<sup>14</sup> *Arđvisūr*<sup>15</sup> *Anast havōt*<sup>16</sup> (*Anastihš*<sup>17</sup> *hana*<sup>18</sup>  
*aēy pavan*<sup>19</sup> *anastih*<sup>20</sup> *zak*<sup>21</sup> *jivāk*<sup>22</sup> *Starpāyak*<sup>23</sup> *yekavimūnēt*<sup>24</sup>)  
*pur frāč*<sup>25</sup> *raftār* (*aēy*<sup>26</sup> *kola jivāk bēn*<sup>27</sup> *vazlūnēt*<sup>28</sup>) *i*<sup>29</sup> *bēšazē-*  
*nītār* (*aēy*<sup>30</sup> *mandavam*<sup>31</sup> *yal*<sup>32</sup> *bēšazēnēt*<sup>33</sup>) *u*<sup>34</sup> *yuit Šēda*<sup>35</sup>  
*(aēy-aš Šēda*<sup>36</sup> *levatō lūt)* *Ōhrmazd Datistān*<sup>37</sup> (*aēy-aš Dēnā*<sup>38</sup>  
*zak*<sup>39</sup> *Ōhrmazd*) *i*<sup>40</sup> *yazišnōmand* *ō*<sup>41</sup> *ax'an*<sup>42</sup> *i*<sup>43</sup> *astōmand*<sup>44</sup>  
*(aēy*<sup>45</sup> *mandavam*<sup>46</sup> *yehabūnēt)* *i*<sup>47</sup> *nyāyišnōmand*<sup>48</sup> *ō*<sup>49</sup> *ax'an*<sup>50</sup>  
*i*<sup>51</sup> *astōmand*<sup>52</sup> (*aēy*<sup>53</sup> *yātakgōwih*<sup>54</sup> *vabidūnd*<sup>55</sup>) *i*<sup>56</sup> *jān frāx'enī-*  
*tār*<sup>57</sup> *ahrav* (*min*<sup>58</sup> *x'āstak*<sup>59</sup>) *i*<sup>60</sup> *ramak frāx'enītār*<sup>61</sup> *ahrav*<sup>62</sup>  
*(anšūta*<sup>63</sup>) *i*<sup>64</sup> *gēhān frāx'enītār*<sup>65</sup> *ahrav*<sup>66</sup> (*gōspand*<sup>67</sup>) *x'āstak*<sup>68</sup>  
*frāx'enītār*<sup>69</sup> *ahrav* *x'āstak*<sup>70</sup> (*huzuštān*<sup>71</sup>) *i*<sup>72</sup> *matā frāx'enītār*<sup>73</sup>  
*ahrav*<sup>74</sup> (*pavan*<sup>75</sup> *ēvakartārih*<sup>76</sup>).

## 2

**Persian.** *guft Hormazd Spitmān Zartušt rā. buzurg dārī*  
*(duxtar) marā ay Spitmān Zartušt kih āb Arđvisūr wēžah rā kih*  
*bah zāt xūd qāim (u bah jāi pak kih Sitarpay mimānad) bisyar u*  
*darāz u zūd ravandah (ya'nī har jā bašavad) u tandurustī bax-*  
*šandah (ya'nī har ciz rā tandurust badārad) u az Dīw judā (ya'nī*  
*b-u hic Dīw nīst) u Dād Hormazd dārandah (ya'nī Dād u canānci*  
*Dād Hormazd) sazāvār buzurg dāštan andar jahān (ya'nī cizī*  
*dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn*  
*kardan) jān darāzi baxšandah ašōān u ganj gūsfand afzāyandah*  
*ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-*  
*dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbāragih).*

Wealth-increasing, the righteous,  
Country-increasing, the rightecus.'

## 2

**Pahlavi.** Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

## 2

**Persian.** Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'



## 2

**Gujarati.** *Hormajde kahiū Jartost Āspantamāne ke e Špetmān Jartost te je māri Arduisur khaleś ane ghañi setāb āgal cālñār tandarustīni āpnār Devthi judi ane Hormajdno (iāne mahāro) Inśāf ane Hokam rākhnārī che ane jehānmā ijaśne karvāne lāek ane e jehānmā nīāeś karvāne lāek che teheni iāne Arduisurni āradhanā kaṛ ke e jivni varadhūni karnār aśo ane ādamīnā ṭolāni varadhūni karnār aśo ane jehānni varadhūni karnār aśo ane khajāno (ane gośpand) ne jiāde karnār aśo ane šeherñi varadhū karnār aśo che.*

## 3

**Avesta.** *yā vīspanəm aršnəm xšudrā yaoždadaiti*  
*yā vīspanəm hāirišinəm*  
*zadāi garəwən yaoždadaiti*  
*yā vīspā hāirišiš huzāmitō dadāiti*  
*yā vīspanəm hāirišinəm*  
*dāitīm radwīm paēma awa.baraiti.*

## 3

**Pahlavi.** *mavan harvisp<sup>1</sup> gušnān zak<sup>2</sup> i<sup>3</sup> šusr<sup>4</sup> yōždasrih<sup>5</sup>*  
*yehabūnēt<sup>6</sup> (aēy amat<sup>7</sup> dakyā<sup>8</sup> u<sup>9</sup> xūp u<sup>10</sup> lā levatō xōn<sup>11</sup> u<sup>12</sup> rīm*  
*barā yātūnēt<sup>13</sup> pavan rās<sup>14</sup> i<sup>15</sup> valō<sup>16</sup>). mavan<sup>17</sup> harvisp<sup>18</sup> vakadān<sup>19</sup>*  
*pavan zerxūnišnīh<sup>20</sup> ō<sup>21</sup> gawr<sup>22</sup> yōždasrih<sup>23</sup> yehabūnēt<sup>24</sup> (aēy amat<sup>25</sup>*  
*bār<sup>26</sup> i<sup>27</sup> tanid āpustan yehvūnēt pavan rās i<sup>28</sup> Ardvīsūr<sup>29</sup>). mavan*  
*harvisp<sup>30</sup> vakadān pavan zāyišn<sup>31</sup> huserxūnišnīh<sup>32</sup> yehabūnēt<sup>33</sup>*  
*(aēy<sup>34</sup> amat<sup>35</sup> frārōn<sup>36</sup> u<sup>37</sup> xūp barā yātūnēt pavan<sup>38</sup> rās i<sup>39</sup> valō.*  
*hamā<sup>40</sup> vakadān rā gās frazand zerxūnišnīh mīn āsānīh u bēša-*  
*zišnīh zerxūnišnīh xelkūnēt u 2 frazand u 3 frazand evakartakīh*  
*levatō ham barā yātūnēt pavan ayāwārih i Ardvīsūr<sup>41</sup>). mavan*  
*ō<sup>42</sup> harvisp<sup>43</sup> vakadān zak i<sup>44</sup> datīha (čand<sup>45</sup> apayēt) frārōn (aēy<sup>46</sup>*  
*basīm) pēm madam yedrūnyēn.<sup>47</sup> (zak<sup>48</sup> aiš mavan nīšō levatō*  
*šoi nafšō min pēmān yehvūnd zak nīšōdan rā handčand pēm apayēt*  
*vad čand frārōn basīm barā yātūnēt).*

## 2

**Gujarati.** Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

---

## 3

**Avesta.** Who purifies the seed of all males.

Who purifies the wombs of

All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females

Right [and] timely milk.

## 3

**Pahlavi.** Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

## 3

**Persian.** *kih tamām javānān rā pākī manī baxšād (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādān badehad (kih nek u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bayād u nek (ya'nī) šīr xūš baxšād.*

## 3

**Gujarati.** *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpcc (ke bijivār te farjand jaṇec te ehenī madatthī). ane je tamām oratone nek jaṇvū bakhšec (iāne farjand jaṇtī vakhat āsānī bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

## 4

**Avesta**

*masitqm dūrāt frasrūtqm  
yā asti avavaiti masō  
yaθa vīspā imā apō  
yā zēmā paiti fratačainti  
yā amavaiti fratačaiti  
Hukairyāt hača barəzanhač  
aoi Zrayō Vouru.kašəm.*

## 4

**Pahlavi.** *mas<sup>1</sup> zak (i<sup>2</sup> Ardvīsūr<sup>3</sup>) i<sup>4</sup> dur<sup>5</sup> frāč nāmīk (aēγ-aš<sup>6</sup> šēm<sup>7</sup> dur<sup>8</sup> jīvāk<sup>9</sup> vazlānt<sup>10</sup> yekavīmānēt aēγ<sup>11</sup> šēm i valō bēn kola šatr u kola vilayat u bēn hamā gehān čīgōn Ardvīsūr<sup>12</sup> frāč aiš lūt) mavan aūt (aēγ-aš<sup>13</sup>) zak<sup>14</sup> hand<sup>15</sup> masīh<sup>16</sup> čand<sup>17</sup> vq[ā]šān harvisp<sup>18</sup> mayā mavan pavan<sup>19</sup> zamīk madam<sup>20</sup> frāč tačēnd<sup>21</sup> havōt<sup>22</sup> (Ardvīsūr<sup>23</sup> mayā min aparīk<sup>24</sup> mayā<sup>25</sup>*

## 3

**Persian.** Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

## 3

**Gujarati.** Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

## 4

---

**Avesta.** The great, far-famed,  
 Who is as much in greatness  
 As all these waters  
 That run along on this earth.  
 Who, the strong one, flows forth  
 From the height Hukairya  
 To the Sea Vourukasha.

## 4

**Pahlavi.** The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas*<sup>36</sup> *ait*<sup>37</sup> *yuit min Arwand u*<sup>38</sup> *Arwand*<sup>39</sup> *levatā*<sup>30</sup> *Ardisūr*<sup>31</sup>  
*u*<sup>32</sup> *Ardisūr*<sup>33</sup> *levatā Arwand ham*<sup>34</sup> *lā*<sup>35</sup> *vaxdūnt yekavīmūnēt*  
*mavan pavan amāvandih*<sup>36</sup> *frač tačēt*<sup>37</sup> *min Hukar*<sup>38</sup> *i*<sup>39</sup> *buland*  
*madam*<sup>40</sup> *zak*<sup>41</sup> *i*<sup>42</sup> *Zray i*<sup>43</sup> *Frax*<sup>44</sup> *kart*<sup>44</sup>.

## 4

**Persian.** *mihtar ān (Ardisūr) kih dur ravad u bakunad nām*  
*(ya'ni nām u bah jāi dur šudah ast) kih hast (ya'ni urā) candān*  
*mihtari candān kih urā bar samīn har jā kih raftah bāšad (ya'ni*  
*Ardisūr mihtar az tamām āb judā az Arang cih kih Arang bā*  
*Ardisūr yak jā nīst ān az Ardisūr judā ast) kih bah himmat*  
*xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah*  
*Zarahparānkard.*

## 4

**Gujarati.** *ane bujorag (Arduisur) dur lagī ghaṇī nāmdār ane*  
*je bijā tamām pāṇī je e jamān ūpar bulandīthī cāleā che te kartāne*  
*(Arduisur) moṭi bujorag che je Hukare (nāmnā pāhādṇī) bulandī-*  
*thī Jareheravakaś Dariāmā hemate karī āgal cālec.*

## 5

**Avesta.**

*yaozēnti vīspe karand*  
*Zrayā Vouru.kašaya*  
*ā vīspō maīdyō yaozaiti*  
*yaṭ hiš aoi fratačaiti*  
*yaṭ hiš aoi fražgaraiti*  
*Arədvī Sūra Anāhita.*  
*yeiṣha hazarəm vairyanəm*  
*hazarəm apa.γžāranəm*  
*kaščiṭča aēšqm vairyanəm*  
*kaščiṭča aēšqm apa.γžāranəm*  
*čadwara.satəm ayarə.baranəm*  
*hvaspāi naire barəmnāi.*

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

## 4

**Persian.** That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

## 4

**Gujarati.** And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

## 5

---

**Avesta.** All the shores around the Sea Vourukasha  
 Are in commotion,  
 The whole middle is bubbling up  
 When she flows forth unto them,  
 When she streams forth unto them,  
 Aredvi Sura Anahita.  
 To whom belong a thousand lakes,  
 To whom a thousand outlets;  
 Anyone of these lakes  
 And any of these outlets  
 [Is] a forty days' ride  
 For a man mounted on a good horse.

## 5

**Pahlavi.** *mavan* <sup>1</sup>*āyozēt* <sup>2</sup>*harvisp kanārak i* <sup>3</sup>*Zray i* <sup>4</sup>*Frax<sup>\*</sup> kari* <sup>5</sup>*(aēy barā kōfēnēt<sup>6</sup>)* <sup>6</sup>*ō* <sup>7</sup>*harvisp* <sup>8</sup>*ān* <sup>9</sup>*miyān* <sup>10</sup>*āyōzēt* <sup>11</sup>*(aēy barā rečēt<sup>12</sup>)* <sup>13</sup>*mavan* <sup>14</sup>*ō* <sup>15</sup>*valōšān madam* <sup>16</sup>*frāč tačēt* <sup>17</sup>*(pavan ēvakartakih)* <sup>18</sup>*mavan* <sup>19</sup>*ō* <sup>20</sup>*valōšān madam frāč rečēt* <sup>21</sup>*(pavan ēvakartakih)* <sup>22</sup>*Arđvisūr* <sup>23</sup>*Anast* <sup>24</sup>*mavan bēn zak 1000 var 1000* <sup>25</sup>*āpxāhak* <sup>26</sup>*(var sak mavan-aš min* <sup>27</sup>*xān* <sup>28</sup>*āpxāhak* <sup>29</sup>*sak* <sup>30</sup>*mavan-aš* <sup>31</sup>*bēn* <sup>32</sup>*laxvār yekavimūnēt bēn zak Arđvisūr* <sup>33</sup>*ait* <sup>34</sup>*mavan* <sup>35</sup>*sak* <sup>36</sup>*Zray* <sup>37</sup>*yemalelūnēt* <sup>38</sup>*aēy* <sup>39</sup>*denō Arđvisūr* <sup>40</sup>*rā 1000 var ait u kolā ēvak ēvak var 1000-1000 āpxāhak ait.* <sup>41</sup>*min sak 1000 āpxāhak mayā rečēt u tačēt.* <sup>42</sup>*sak mayā bēn Vahišt yekavimūnēt.* <sup>43</sup>*min sak mayā aēy āpxāhak mayā harvisp gēhān madam tačēt).* <sup>44</sup>*katārčāe* <sup>45</sup>*min* <sup>46</sup>*valōšān varān* <sup>47</sup>*katārčāe* <sup>48</sup>*min* <sup>49</sup>*valōšān āpxāhakān* <sup>50</sup>*(aēy* <sup>51</sup>*dōi* <sup>52</sup>*) pavan* <sup>53</sup>*40 yūm ye-* <sup>54</sup>*drūnišn mavan* <sup>55</sup>*sak* <sup>56</sup>*hvasp gabrā* <sup>57</sup>*yedrūnišn* <sup>58</sup>*min* <sup>59</sup>*kōstak* <sup>60</sup>*(ait* <sup>61</sup>*mavan min hamāk* <sup>62</sup>*kōstak* <sup>63</sup>*yemalelūnēt* <sup>64</sup>*).*

## 5

**Persian.** *bapayvand u bah tamām kinārah Zarahparānkard* (*ya'nī bakubad*) *u ān tamām āb rā bapayvand kih ān bar ēšān zyādahravad bah judāi kih ham bar ēšān zyādah ravad bah hamrahū Arđvisūr wēzah.* *kih andar yak hazār nāv xānhā u darmiyān hazār nāv dānhā andar ān jā bās istad* (*ya'nī dar ān jā Arđvisūr hast kih darmiyān Zarahparānkard guyaud*). *harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham mīguyand kih bah har cahār sūh baravad).*

## 5

**Gujarati.** *ane je tamām Jarehevarkaš Dariāne kināre farī valec ane tamām (dariā) ne dar-meān jāi pohocēc ke te Arđvisūr khālēš bijā (tamām pānī) ūpar jīāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morīone dar-meān ghanī buland vehēc. te gofāo madhenō ekako gofo ane te morīo madhenī ekakī mori (ehevī motī che), je khub ghodāno šavār (tehenī andar ceāre taraf ghodō doḍāveo jāe) te dan ceālīše pelī taraf pohocī-śake.*

## 5

**Pahlavi.** Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardivisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardivisur; there is some one who says, in the Sea; that is, that Ardivisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

## 5

**Persian.** She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardivisur. She merges into a thousand underground channels and a thousand canals (that is, Ardivisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

## 5

**Gujarati.** And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardivisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.



## 6

**Avesta.** *aiiṛhāšča mē aēvanhā apō  
apa.γžārō vījasāiti*

*vispāiš aoi karšvaṇ yaīš hapta. aiiṛhāšča mē aēvanhā apō*

*hamadā ava.baraiti*

*hāminəmča zayanəmča.*

*hā mē apō yaoždadāiti*

*hā aršnqm xšudrā hā xšadrinqm garəwa hā xšadrinqm paēma.*

## 6

**Pahlavi.** *ān<sup>1</sup> li ēvak min āpān<sup>2</sup> mavan āpxāhak<sup>3</sup> barā<sup>4</sup> ye-  
hamtūnēt<sup>5</sup> pavan (xavītiḥ aēγ<sup>6</sup> tariḥ) madam<sup>7</sup> ō harvisp<sup>8</sup> haft  
kišvar.<sup>9</sup> zak i<sup>10</sup> li ēvak min<sup>11</sup> xānān<sup>12</sup> (min<sup>13</sup> āpxāhān<sup>14</sup>) amat<sup>15</sup>  
ō ham yedrūnyēn (aēγ ēvatum<sup>16</sup> yedrūnyēn<sup>17</sup>) pavan hāmīn<sup>18</sup>  
pavan-ē zamastān.<sup>19</sup> ān<sup>20</sup> li mayā<sup>21</sup> yōždāsrīnēt<sup>22</sup> (aēγ dakyā<sup>23</sup>  
yaxsenunēt<sup>24</sup>) zak<sup>25</sup> i<sup>26</sup> gušnān<sup>27</sup> šusr<sup>28</sup> ān<sup>29</sup> vakadān<sup>30</sup> gawr<sup>31</sup>  
zak<sup>32</sup> i<sup>33</sup> vakadān<sup>34</sup> pēm.<sup>35</sup>*

## 6

**Persian.** *ān kih yak az āb man ast az nāvānhā barasad  
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān  
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān  
āb marā pāk (ya'nī xāliṣ bakunad) ān manī javānān rā u ham  
ān sahdān rā.*

## 6

**Gujarati.** *te morio madhenū ek morinū māhārū pari tamām je  
hafta kešvar jamīn mā (tarī tājagīne vāste) pohocēc ane te nālāvo  
madhenu ek nālānū māhārū pāṇī tāhādmā tathā hunālāmā (ekhlū  
potānī jāte) cālīn jāēc. ane te māhārū pāṇī te je jovānonī manī  
(iāne dhāt che) tehene tathā te je oratonā kamāl che tene tathā te je  
oratonū dudh che tene pāk rākhec.*

## 7

**Avesta.** *yqm azəm yō Ahurō Mazdā hisvārēna usbaire fradaḍai  
nmānaheča viśaheča zantīušča dainhēušča.*

## 6

**Avesta.** And the outflow of this  
One water of mine penetrates  
unto all the seven zones. And [the outflow] of this one water  
of mine

Flows continuously  
Both summer and winter.

She purifies my waters,  
she [purifies] the seed of males, the wombs of females, the milk  
of females.

## 6

**Pahlavi.** That one of my waters of the outlets comes forth  
(with greenness, that is, freshness) over all the seven regions.  
That one of my canals (and that one of my outlets) flow equally  
(that is, flow most singly) during summer as well as during  
winter. That water of mine purifies (that is, keeps pure) the  
seeds of males, the wombs of females, the milk of females.

## 6

**Persian.** That one water of my canals goes to all the seven  
regions. And that one water of mine flows equally (flows boldly)  
in summer and in winter. And that water of mine purifies (that  
is, cleanses) the seed of the youths as well as the wombs of  
women.

## 6

**Gujarati.** The waters of one of those of my ditches, reach all  
the seven regions (for giving freshness and health); and the  
waters of one of those of my channels keep flowing (singly of its  
own accord) both in winter and in summer. And those my  
waters purify the seed (that is, semen) of youths, and the wombs  
of women, and the milk of women.

## 7

**Avesta.** Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

**Pahlavi.** *li<sup>1</sup> mavan Ōhrmazd havām an<sup>2</sup> (li Ardvīsūr<sup>3</sup>) rā<sup>4</sup> bulandtar<sup>5</sup> jīvāk<sup>6</sup> li<sup>7</sup> burtam<sup>8</sup> frādahišnīh<sup>9</sup> denā<sup>10</sup> mān u<sup>11</sup> (frādahišnīh) zak<sup>12</sup> i<sup>13</sup> vis<sup>14</sup> (pavan frādahišnīh<sup>15</sup>) zak<sup>16</sup> i<sup>17</sup> sand (pavan<sup>18</sup> frādahišnīh) zak<sup>19</sup> i<sup>20</sup> mata.*

7

**Persian.** *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az diḥ.*

7

**Gujarati.** *ke hū je Hormazd cheu te me gharnī tathā mohlāni tathā gāmnī tathā śehernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandūthī bulandī apīc.*

8

**Avesta.** *yā ahmāt Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča varuḥiš yaoždadāne hadra ana Gādwya vača ‘Garō nmāne Ahurō Mazdā jasaṭ paoiryō’ dadvat ahmāt taṭ avat āyaptəm.*

8

**Pahlavi.** *stāyišn<sup>1</sup>ōmand an<sup>2</sup> (li Ardvīsūr<sup>3</sup>) Yazīšn<sup>4</sup>ōmand an<sup>5</sup> (li Ardvīsūr<sup>6</sup>) u<sup>7</sup> Ahunvar<sup>8</sup> srav<sup>9</sup>ōmand<sup>10</sup> ān<sup>11</sup> (li Ardvīsūr<sup>12</sup>) u<sup>13</sup> ahrākīh<sup>14</sup> pahlum<sup>15</sup> husrav<sup>16</sup> āwāyišn<sup>17</sup>ōmand<sup>18</sup> ān<sup>19</sup> (li<sup>20</sup> Ardvīsūr<sup>21</sup>) (u<sup>22</sup> mayā i<sup>23</sup> Ardvīsūr<sup>24</sup> šapīr<sup>25</sup>) yōždās<sup>26</sup> bun<sup>27</sup> srav denā Gāsān<sup>28</sup> barā<sup>29</sup> yezbexund u stāyišn<sup>30</sup> vabidund<sup>31</sup> (pētākīh hanā<sup>32</sup> havōd aēy<sup>33</sup> min Gāsān<sup>34</sup>, srav stāyišn<sup>35</sup> vabidūnik rā) Garōtmān<sup>36</sup> (mān<sup>37</sup> i<sup>38</sup>) Ōhrmazd pavan fratum pētāk kart<sup>39</sup> barā yehamtūnēt<sup>40</sup> u<sup>41</sup> yehabūnēt<sup>42</sup> denā rā (zak i<sup>43</sup> Ardvīsūr<sup>44</sup>) etōn<sup>45</sup> kāmāk ayāftan<sup>46</sup> (ō<sup>47</sup> yehamtūnēt<sup>48</sup> ayāwārīh<sup>49</sup>).*

## 7

**Pahlavi.** I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

## 7

**Persian.** I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

## 7

**Gujarati.** I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

## 8

---

**Avesta.** Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth<sup>1</sup> [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

## 8

**Pahlavi.** That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

## 8

**Persian.** *kih hast sazāvār sitāiš u buzurg dāstan u az Ahun-var sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb vek pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāiš u āyift.*

## 8

**Gujarati.** *ke je tārīf ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārīf karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne šakhune (iāne e Nīazēš padhve) karī behetar pānīne je kōi arādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthī) hašel thāe.*

## 9

**Avesta.** *ahe raya x'arəmanhača  
təm yazāi surunvata Yasna  
təm yazāi huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəqm  
Anāhitəqm ašaonīm zaodrābyō. Arədvīm Sūrəqm Anāhitəqm  
ašaonīm ašahe ratūm yazamaide*

*Haomayō gava . . .*

*arš.uxdaēibyāsča vāyšibyō.*

*yeiəhe hatəqm . . . tāsčā tāsčā yazamaide.*

## 9

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy<sup>3</sup> u gadō apān<sup>4</sup> Ardvīsūr<sup>5</sup>  
(aēγ-am<sup>6a</sup> rāy u gadō apān Ardvīsūr<sup>6</sup> ayāwār yekvānāt<sup>7</sup>). pavan*

## 8

**Persian.** Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

## 8

**Gujarati.** Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

## 9

**Avesta.**

For her radiance and her glory,  
 Unto her will I sacrifice with the audible Yasna-sacrifice,  
 Unto her will I sacrifice with the well-sacrificed Yasna.  
 Through this mayest thou be commanded when invoked!  
 Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations. We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,  
 With milk provided with Haoma . . .  
 And with rightly spoken words.  
 Of whomsoever . . . unto both these mâles and these females we sacrifice.

## 9

**Pahlavi.** Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

*zak* i<sup>8</sup> *nigōšišn*<sup>9</sup> *havōd Yazišn*<sup>10</sup> (*pavan*<sup>11</sup> *Den*<sup>12</sup> *Dastabar*) *an*<sup>13</sup> (*Arduīsūr*) *rā yezbexūnam an*<sup>14</sup> *nēwak Yazišn kartan*<sup>15</sup> *rā*<sup>16</sup> (*bēn*<sup>17</sup> *Dar i Mitr*). *denā*<sup>18</sup> *yehvūnāt x'āhišn*<sup>19</sup> *pand*<sup>20</sup> *u*<sup>21</sup> *denā* *yehvūnāt kabad*<sup>22</sup> *Yazišn. yezbexūnam*<sup>23</sup> *Arduīsūr*<sup>24</sup> *Anast*<sup>25</sup> *rā pavan*<sup>26</sup> *zōhr.*<sup>27</sup> *Arduīsūr*<sup>28</sup> *Anast*<sup>29</sup> *rā*<sup>30</sup> *yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanja-manūkān zakarān u vakadān izam (Amahraspandān).*

## 9

**Persian.** *bah nūr u rōšn u urā buzurg dāram u bah šanīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstak Izišn (dar Dar-i Mihr). in bād bah x'āhiš mārā pand u in bād nek Izišn. bah zūr Arduīsūr xāliš ašōi ham Arduīsūr xāliš rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).*

## 9

**Gujarati.** *tehnī (iānē Avā Arduīsurnī) khālešī ane nure karī (Dinnā Dasturthī) Ijašne sābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū. e hamone khāheštī šikhvū ane naśihat thāo ane e nek Ijašne karve karī Avā Arduīsurne ārādhvū thāo. khāleš ane pāk Arduīsurne jore karī khāleš pāk Arduīsūr ašo ašōie karī bujorag che tehene ārādhū Home karī jivāme karī . . . and rāst bolve karī ārādhū. ke e raveše bīja (Ijado) kartā Ijašne dadār Hormajdnī bulandītar ane behetar che . . . narnī suratnā ane mādanī suratnā Fareštāvonā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 9

**Persian.** For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 9

**Gujarati.** Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

---



### 5. Atash Nyaish

#### AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdā. Hormazd i X<sup>o</sup>adaē i awazūnī gurz x<sup>o</sup>arahe awazāyat. Ātaš i Bahirām Ādar i fra. əž hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd<sup>2</sup> X<sup>o</sup>atā awzūnik<sup>3</sup>. buzurgih<sup>4</sup> u rōšnīh Ātaš<sup>5</sup> Bahrām<sup>6</sup> Ātr vazurg<sup>7</sup> rā awzūn<sup>8</sup> yehvūnāt. min hamāk gunāh . . . pa patit havām.*

○

**Sanskrit.** [ . . . ] *samastebhyaḥ pāpebhyaḥ . . . paścātāp-tena asmi.*

○

**Persian.** [The paragraph does not occur in the Persian version.]

○

**Gujarati.** (*šaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāelo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

**Avesta.** *us mōi uzərəšvā Ahura Ārmaiti tvīšm dasvā Spēništa Mainyu Mazdā vanhuya zavō adā Aša hazō ēmavat Vohu Mananha fseratam.*

### 5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

O

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

O

**Sanskrit.** [ . . . ] Of all sins . . . I am penitent.

O

**Persian.** [The paragraph does not occur in the Persian version.]

O

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

---

I

**Avesta.**

Arise unto me, O Ahura! give vigor through Armaiti,  
Strength by the good reward through Thy Holy Spirit, ☉ Mazda!  
Mighty power through Asha, supremacy<sup>1</sup> through Vohu Manah.

## I

**Pahlavi.** *lālā<sup>1</sup> li min zak i<sup>2</sup> (rēšitār<sup>3</sup> Ahraman<sup>4</sup>) ae<sup>5</sup> Ōhrmazd hanā<sup>6</sup> (aeγ)-am bōjāe.<sup>7</sup> af-am bundak mēnišnīh u<sup>8</sup> tuxšīšn<sup>9</sup> yeha-būnāc.<sup>10</sup> awzūnik mēnūk Ōhrmazd Vahuman griftār<sup>11</sup> havdāmi<sup>12</sup> pavan<sup>13</sup> zak<sup>14</sup> dahišn (aeγ-am<sup>15</sup> pavan tan<sup>16</sup> mähmān<sup>17</sup> yehvūnāt). ahrākīh madam<sup>18</sup> val 𐬐<sup>19</sup> i<sup>20</sup> staxmak<sup>21</sup> (Ganāk Mēnūk) amāvand havd<sup>22</sup> pavan zak i<sup>23</sup> Vahuman sardārīh.<sup>24</sup>*

## I

**Sanskrit.** *uñcāir mām śodhaya Svāmin (kila pīḍakarāt Āharmanāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahanasya grhītāro bhavāmaḥ (kila me tanuna abhyāgato 'stu). punyam haṭhinah upari śaktam bhūyāt (kila balātkarīṇah Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

## I

**Persian.** *ay Šāhib bah xūb u bah xāliš bakun marā (ya'ni az azār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menū 'āqil Bahman rā bagīram (ya'ni dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

## I

**Gujarati.** *e Hormajd mahne buland sampuran manasnī (iāne tamām nek andešo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalās kar. e bujorag mīno Hormajd hū Behemanno (iāne bhaṭi manasnīno) pakadnār cheū (te bhaṭi manasnī mahne āp). ke savāb je jolamgār (Ehereman) āpar ghaṇo hematdār che te bhaṭi manasnīnī sardārīthī che.*

## I

**Pahlavi.** [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

## I

**Sanskrit.** Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

## I

**Persian.** Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

## I

**Gujarati.** Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

## 2

**Avesta.**

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifra  
tā Xšaδrahya Ahurā yā Vānhəuš ašiš Mananəhō  
frō Spəntā Ārmaite Aša daənhə fradaxšayā.*

## 2

**Pahlavi.** *amat<sup>1</sup> rāmišn pavan kāmāk<sup>2</sup> čāšand<sup>3</sup> (aēy ēšān  
pavan<sup>4</sup> apāyast<sup>5</sup> pavan rāmišn<sup>6</sup> yal<sup>7</sup> vabidūnd<sup>8</sup>). yehabūnēt<sup>9</sup>  
ō<sup>10</sup> li (mizd<sup>11</sup> u<sup>12</sup> pātahišn). mavan-am<sup>13</sup> pavan<sup>14</sup> zak i<sup>15</sup>  
lakūm<sup>16</sup> barā<sup>17</sup> pavan<sup>18</sup> patūkih (aēy-am pavan kār i<sup>19</sup> Dātistān  
i<sup>20</sup> lakūm<sup>21</sup> patūkih<sup>22</sup> yehvūnāt<sup>23</sup> af-am<sup>24</sup> yehabūnēt<sup>25</sup>). zak<sup>26</sup>  
pavan x<sup>27</sup>atāyih<sup>27</sup> i<sup>28</sup> Ōhrmazd u<sup>29</sup> mavan<sup>30</sup> Vahuman<sup>31</sup> tarskēc<sup>32</sup>  
(hāvišt<sup>33</sup> af-am yehabūnēt<sup>34</sup>). frāč<sup>35</sup> Spandaramat<sup>36</sup> aš<sup>37</sup> pavan  
ahrākīh<sup>38</sup> Dēn<sup>39</sup> frāč daxšakēn<sup>40</sup> (aēy-aš<sup>41</sup> pavan<sup>42</sup> frārōnih<sup>43</sup>  
pavan<sup>44</sup> daxšak barā vabidūn<sup>45</sup>).*

## 2

**Sanskrit.** *ānandam svecchayā āsvādayitrñ (kila keṣāmcit  
yad ṛcchayā ānandakarān) dehi mahyam yān yuṣmākam śaktyāḥ  
(kila kāryeṣu nyāyeṣu ye yuṣmākam śaktyā santi tān me dehi).  
tān svāmīṭayā Ahurmajdasya yān Uttamamanasā bhaktiśilān (kila  
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrṇamanasyām  
Punyena Dinim pracihṇaya (kila sadācāritayā Dinisābhijñānena  
kuru).*

## 2

**Persian.** *rāmišnī bah zauq xūd bacašan (ya'nī harkas rā bah  
zauk xūd rāmišnī bakun). badeh marā ān cih quat šumā ast  
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān  
quat ay Šāhib kih ut Bahman ast ummatān (ya'nī šāgirdān marā  
badeh) vas andar zamīn bandah menišn az kirfah andar Dīn  
nišāndār bakun.*

## 2

**Avesta.**

For my support, O Far-seeing One, may Ye manifest<sup>1</sup> unto me those incomparable things  
Of Your Khshathra, O Ahura, which are the reward of Vohu Manah;  
Instruct our consciences, O Holy Armaiti, through Asha.

## 2

**Pahlavi.** [Give] those who cause to taste joy according to desire (that is, who do cause joy unto others, as is requisite). Give me (reward and grace). [Give] unto me him who is of your power, (that is, give unto me him who is of your power in the work of your Law). (Give unto me that disciple) who is of the lordship of Ormazd and devoted to Bahman. Reveal the Religion, O Aspadad, unto him through righteousness, (that is, make him upright through revelation).

## 2

**Sanskrit.** Give unto me those who cause to taste joy according to their own will (that is, the makers of joy for anybody as they please), who [are] of your power, (that is, give unto me those who are of your power in lawful actions). Those who through the lordship of Ormazd [are] devotional through the Best Mind (that is, give unto me those disciples). Eminently stamp through Righteousness on the earth Religion, which is of Perfect Mind, (that is, make [it] with good conduct through the recognition of Religion).

## 2

**Persian.** Cause joy in accordance with one's desire, (that is, cause joy to everyone according to his desire). Give me that which is your power, (that is, give that power unto me which is yours in lawful deeds). That power, O Lord, which [is] of the followers of Bahman, (that is, give disciples unto me). Make perfect-mindedness a manifestor of Religion on earth through meritorious works.

## 2

**Gujarati.** (ane) rāmaśnī morād mujab rākhū cakḥādū tebi bhalī manaśnīni sardārithī che. ane e Hormajd mahne tāhāri kaūat āp ane te je bhalī manaśnīnā (farmānbardār sāgerdo) che te ūpar (mahne) pādsākī ane sardārī āp ane savāb tathā Dinnā kāmā bujorag sampuraṇ manaśnīni (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

## 3

**Avesta.** aṭ rātqm Zaradūstrō tanvascīt x<sup>a</sup>ahiyā uštanəm dadāiti paurvatātəm Mananhasčā Vanhēuš Mazdāi šyaoḍnahyā Ašāi yāčā uxdaḥiyāčā sraośəm xšadrəmčā.

## 3

**Pahlavi.** ētōn<sup>1</sup> pavan<sup>2</sup> rātīh<sup>3</sup> mavan<sup>4</sup> Zaratušt<sup>5</sup> havōm tan zak-č<sup>6</sup> i<sup>7</sup> nafšō xayā<sup>8</sup> yehabūnam<sup>9</sup> pavan pēš<sup>10</sup> rawišnīh (pavan<sup>11</sup> pēšpāyīh<sup>12</sup>) val<sup>13</sup> Vahuman<sup>14</sup> u<sup>15</sup> Ohrmazd-č<sup>16</sup> pavan<sup>17</sup> kunišn o<sup>18</sup> Ašavahišt<sup>19</sup> (aēy<sup>20</sup> kunišn<sup>21</sup> zak<sup>22</sup> vabidūnam<sup>23</sup> i<sup>24</sup> Ašavahišt<sup>25</sup> apāyet<sup>26</sup>) u<sup>27</sup> milayā<sup>28</sup> nigōšišnīh<sup>29</sup> o<sup>30</sup> Xšatravar<sup>31</sup> (ēvak<sup>32</sup> bēn<sup>33</sup> tanid<sup>34</sup>) milayā<sup>35</sup> ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

## 3

**Sanskrit.** evaṁ dakṣinayā Jarathuśtro 'ham tanośca nijam jīvaṁ dadāmi purahpravrtyā (kila agratayā) Uttamamanase Ahurmajdāya. karmaṇi ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca ukīh śrutiḥ [tayā] Saharevarāya rajñe.

## 3

**Persian.** ēdūn badaham Zartušt tan u jān x<sup>a</sup>ēš badaham bah pēšavāi (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

## 2

**Gujarati.** (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

---

## 3

**Avesta.**

So Zarathushtra gives as an offering even the life of his body,  
And the excellence<sup>1</sup> of Vohu Manah unto Mazda,  
As also<sup>2</sup> obedience and power of deed and word unto Asha.

## 3

**Pahlavi.** Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

## 3

**Sanskrit.** So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

## 3

**Persian.** Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto



*Ašōi* (*ya'nī kunišn edūn bakunam kih Dīn az an xušnūd bāšad*)  
*in guftan u šanīdan az Šahrivar padīšah.*

## 3

**Gujarati.** *e Hormajd e raveše hū je Jartošt cheu te āgal cāl-  
vāthi mahārā tannā ane mähārā jivni šakhavat Beheman Amšaš-  
pandne apū (iāne mähārū tan ane jiv fedā karū) ane ašoinā kām  
karū (Ardābeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū  
je Šeherevarne šābhlvā lāek (iāne padšahā pašand).*

## 4

**Avesta.** *xšnaoδra Ahurahe Mazdā. nēmasē te Ātarš Mazdā  
Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura. tkaēšo.  
[Gāh.] Āδrō Ahurahe Mazdā puδra. tava Ātarš puδra  
Ahurahe Mazdā.*

## 4

**Pahlavi.** *šnāyēnītārīh<sup>1</sup> i<sup>2</sup> Ōhrmazd (X<sup>o</sup>atāe<sup>3</sup>). namāz<sup>4</sup> lak<sup>5</sup>  
Ātaš<sup>6</sup> i<sup>7</sup> Ōhrmazd (berō<sup>8</sup>) hudāk<sup>9</sup> mahist Yazat<sup>10</sup>. franāmam  
. . . Ōhrmazd Dātistān. [Gāh.] Ātaš<sup>11</sup> i<sup>12</sup> Ōhrmazd berō<sup>13</sup>.  
lak Ātaš<sup>14</sup> berō<sup>15</sup> i<sup>16</sup> Ōhrmazd<sup>17</sup>.*

## 4

**Sanskrit.** *satkaraye Svāminam Mahājñāninam (kila sānan-  
dām karomi). namas te Agne Mahājñāninah Svāminah uttama-  
dāninah mahattarasya Iājḍasya. prabravāmi . . . Hormijda-  
nyāyavatim. [Gāh.] Agneḥ Svāmino Mahājñāninah putrasya.  
tava Agneḥ putra Svāmino Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

## 3

**Gujarati.** O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

---

## 4

**Avesta.** Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

## 4

**Pahlavi.** Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Sanskrit.** I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

## 4

**Persian.** *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gah.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

## 4

**Gujarati.** *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgithi padhū . . . Hormajdno Hokam. [Gah.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī samaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāešne farjandne thekāṇe gaṇeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabine thekāṇe che). tū e Ātaš Hormajdnā beṭāne.*

## 5

**Avesta.** *Ādron Ahurahe Mazdā puḍra Xʷarənanhō Savanhō Mazda.ḍatahe Airyanəm Xʷarəno Mazda.ḍatanəm Kāvayeheča Xʷarənanhō Mazda.ḍatahe Ādron Ahurahe Mazdā puḍra Kavōiš Haosravanhāhe Varōiš Haosravanhāhe Asnavantahe Garōiš Mazda.ḍatahe Čarčistahe Varōiš Mazda.ḍatahe Kāvayeheča Xʷarənanhō Mazda.ḍatahe.*

## 5

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmazd berə<sup>3</sup> (Ātr<sup>4</sup> Frōbag<sup>5</sup>) Gadə<sup>6</sup> u Sūt i<sup>7</sup> Ōhrmazd dāt<sup>8</sup> Ērān<sup>9</sup> Gadə i<sup>10</sup> Ōhrmazd dāt<sup>11</sup> Kyan<sup>12</sup> Gadə i<sup>13</sup> Ōhrmazd dāt<sup>14</sup> (šēm<sup>15</sup> i denə Ātaš<sup>16</sup> Ātr Frōbag<sup>17</sup> denə Ātaš<sup>18</sup> pēšak āsrōnīh yaxsenunēt<sup>19</sup> aēγ<sup>20</sup> Dastabarān<sup>21</sup> u Magōpatān<sup>22</sup> dānākīh<sup>23</sup> u<sup>24</sup> buzurgīh<sup>25</sup> u gadə<sup>26</sup> i pavan ayāwārīh denə<sup>27</sup> Ātaš<sup>28</sup> vindēt u<sup>29</sup> zak i<sup>30</sup> levātə Dahak patkār kart valə<sup>31</sup> yehvānt) Ātaš<sup>32</sup> i<sup>33</sup> Ōhrmazd berə<sup>34</sup> (Ātr<sup>35</sup> Gōšasp) u<sup>36</sup> Kēxsrā<sup>37</sup> (aēγ<sup>38</sup> pātaxša*

## 4

**Persian.** I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Gujarati.** And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

---

## 5

**Avesta.** Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

## 5

**Pahlavi.** Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

*Kēxūsrū amark hast zak rā nasīm) u<sup>39</sup> Var<sup>40</sup> i<sup>41</sup> Husrav<sup>42</sup> (i<sup>43</sup> pavan Ātrapātkān mavan zak var malkūta i Kēxūsrū i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand<sup>44</sup> Gar i Ōhrmazd dāt<sup>45</sup> (amat<sup>46</sup> madam zak valḍ jivāk i Ātr Gōšasp aūt) Čēčast<sup>47</sup> Var i Ōhrmazd dāt<sup>48</sup> (ae<sup>49</sup> min<sup>50</sup> Čēčast<sup>51</sup> valḍ<sup>52</sup> zak<sup>53</sup> var 4 frasang mavan<sup>54</sup> zak var pahānā u drānā 4 frasang aūt) Kyān<sup>55</sup> Gadḍ i<sup>56</sup> Ōhrmazd dāt<sup>57</sup> (šēm<sup>58</sup> i denḍ Ātaš<sup>59</sup> Ātr Gōšasp aūt u kār i denḍ Ātaš<sup>60</sup> artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takiktar aūt pavan rās i valḍ u malka<sup>61</sup> Kēxūsrū madam Vahumandēz pērōžkarīh<sup>62</sup> ayāft pavan ayāwārīh<sup>63</sup> i<sup>64</sup> denḍ Ātaš<sup>65</sup> u<sup>66</sup> pavan levīn<sup>67</sup> Ōhrmazd nālēt u frayāt kart val denḍ Ātr Gōšasp yehvūnt).*

## 5

**Sanskrit.** *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Labhasya Majdadattasya Erāndeśa Śrīṇām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guḥyāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt ya Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guḥyā caturbhīryojanair asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ sūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan; unto that lake which is built by the king Kaikhusru in Azarbaijan); unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length); unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

## 5

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge; unto the Glory [and] Acquisition, given by Mazda; unto the Glory of the land of Iran, given by Mazda; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name; his function [is] the science of the teacher; here, that is in that locality, the teachers become wise and efficient through his enlightenment; likewise [it is] he that had [lit. made] a controversy with Zohak); unto Fire, the son of the Lord that has Great Knowledge; unto the king Kaikhusru; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan); and unto Mount Asnavad, given by Mazda; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast); and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment; likewise he was the one that lamented in the presence of Ormazd).

## 5

**Persian.** *Ātaš Hormazd pus rā Xoreh u Sud Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Pādīšāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'ni an sū ahšurnān dānātar u bah 'azmat bāšand bah yārī an u an kih bā Zahhāk munāzara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih an nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'ni sū Ādarābādgān šahr rathīštārān tēztar u zūrmand bāšand bah yārī uī u an kih pēš Hormazd nālid u būd).*

## 5

**Gujarati.** *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane faede-mand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek ātašnū nām che ane e ātaš Daštāro Mobedo anc parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhalī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthā hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām duniānī khalak ūpar ūtreche tethī inšānone gaṇī dānāi hunar kudrat āsel thāe che) ane Ātaš Hormajdno beṭo (Ādar Gošāsp Ātaš che tene Ādar Gošāsp te ek ātašnū nām che ane e Ātaš pehelvāno tathā śipāiho ūpar mavakal che vījñā Ātašne bī Ādar Gošāsp keheche) ane Kekhaśro pādśāhā ne ane Kekhaśroe (je Ādarābādgān šehermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāeo*

## 5

**Persian.** Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

## 5

**Gujarati.** And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the



*che e gofo lābo tathā pōholo farsang 4 che) ane Hormajdnū peda kīdhelū Keānī Nurne.*

## 6

**Avesta.** *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đātahe Kāvayeheča X<sup>o</sup>arənanhō Mazda.đātahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađaēštāra Yazata pouru.-x<sup>o</sup>arənanha Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra maṭ višpaēibyō ātərəbyō xsādrō.nafədrō Nairyō.sənhahe Yazatahe xsnaodra . . . frasastayaēča. yathā Ahū vairyō . . . viđvā mraotū.*

## 6

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmazd berə<sup>3</sup> Revand<sup>4</sup> Gar i<sup>5</sup> Ōhrmazd dat<sup>6</sup> (mavan<sup>7</sup> madam Gar i jivāk Ātr Būrzin ait) u<sup>8</sup> Kyān<sup>9</sup> Gadā i<sup>10</sup> Ōhrmazd dat<sup>11</sup> (šēm<sup>12</sup> i denā Ātaš<sup>13</sup> Ātr Būrzin Mitr ait af-aš<sup>14</sup> kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānāktar u tōxšātar<sup>15</sup> u šōstak jāmaktar yehvūnd pavan ayāwārih i denā Ātaš<sup>16</sup> u<sup>17</sup> levatā Vištāsp pūrsakih u pasx<sup>o</sup> kart valā denā Ātaš<sup>18</sup> yehvūnt. denā<sup>19</sup> pētāk<sup>20</sup> aēy pavan denā kolā 3 pēšak ben kār<sup>21</sup> 3 kolā 3 ait<sup>22</sup> mē asrōnān<sup>23</sup> asrōnih ašnāk artēštārān<sup>24</sup> artēštārih ašnāk vāstryōšan<sup>25</sup> vāstryōših ašnāk<sup>26</sup> asrōnān<sup>27</sup> hanā<sup>28</sup> yašt<sup>29</sup> kartan af-ašan artēštārih druž Gānāk Mēnūk zatan af-ašan vāstryōših<sup>30</sup> pīhn sāxtan vāstryōših<sup>31</sup> zēn awzār sāxtan arāstan artēštārih devik<sup>o</sup>u druž<sup>32</sup> laxvār dāštan) Ātaš<sup>33</sup> i<sup>34</sup> Ōhrmazd berə<sup>35</sup> Ātaš<sup>36</sup> awzūnik artēštār<sup>37</sup> Yazat<sup>38</sup> pur gadā u Yazat pur bēšazēnūtār (aš<sup>39</sup> artēštārih<sup>40</sup> druž zatārih u<sup>41</sup> pur gadā-ih<sup>42</sup> aš gadāmandih<sup>43</sup> u<sup>44</sup> bēšazēnūtār<sup>45</sup> mēnūkih<sup>46</sup> zatārih ahoš<sup>47</sup> gđtān min Spēnāk Mēnūk dāmān ait<sup>48</sup> Ātaš<sup>49</sup> i<sup>50</sup> darīh<sup>51</sup>) Ātaš<sup>52</sup> i<sup>53</sup> Ōhrmazd berə<sup>54</sup> levatā harvišp<sup>55</sup> Ātašan<sup>56</sup> x<sup>o</sup>ataih<sup>57</sup>*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

---

## 6

**Avesta.** Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring<sup>1</sup> of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

## 6

**Pahlavi.** Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the Fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*<sup>68</sup> *Nēryosang*<sup>69</sup> *Yazat* (*af-aš*<sup>60</sup> *x<sup>a</sup>ata*<sup>61</sup> *nāfih* *hanā*<sup>62</sup> *aēy* *nāf* *x<sup>a</sup>atāyān*<sup>63</sup> *u dēhupātān dūtak*<sup>64</sup> *āzātākān*<sup>65</sup> *vasurgān*<sup>66</sup> *apāč*<sup>67</sup> *ārāyišnih*<sup>68</sup> *rāyōmand*<sup>69</sup> *u*<sup>70</sup> *gadōmand tōxmak*<sup>71</sup> *mavan*<sup>72</sup> *valō*<sup>73</sup> *aēy*<sup>74</sup> *harvisp dēhupātān andar nāf Nēryosang Yazat ait u harvisp tōxmak pātaxšān*<sup>75</sup> *min denō Ātaš*<sup>76</sup> *Nēryosang Yazat ait sak rā nasim*). *pavan šnāyēnūtārih* . . . *frāč āfrinakānih*. *čīgōn Ahu kāmāk* . . . *dānišnik yemalelūnam*.

## 6

**Sanskrit.** *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevandagireḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ* (ayam Agniḥ Ādaraburjīn mahira nāma asya kāryam kṛṣividyā idam kila tasmin pakṣe kṛṣikarmināḥ vyavasāyitarāḥ kṛṣikarmajñānatarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa yaḥ samam Guṣtāspena rājñā prativādām akarot ayam abhūt) [ . . . ] *Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam samagrāḥ agnibhiḥ rājanābher Nairīosanghasya Iajdasya* (asya rājanābhītā ca iyaṁ yat nābhe rājñām deśapatinām anvayasya ca prabhutvayatām mahattarānām bijam etasmāt). *ānandanāya* . . . *prakāśanāya*. *yathā Svāmīnaḥ kāmāḥ*. . . *vijñāya bravīmi*.

## 6

**Persian.** *Ātaš Hormazd pus rā Revand Kūh Masd dādah rā Kyān Xoreh Hormazd dādah rā* (in Ātaš Āzarburzinmihr nām kār in vāstryūšān kār kunandagān burzigarī dānandagān safīd jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u bud) *Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā atašan*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

## 6

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [ . . . ] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

## 6

**Persian.** Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

*pādišah nāfi Neryosang Izad rā (pādišah nāfi u in kih andar nāf pādišahān u dahyupadān u xʷšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čān murād Xudai . . . bah bulandih marā bagui.*

## 6

**Gujarati.** *ane Hormajdno beṭo (Ādarburjin) Ātašne (Ādarburjin te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro ūpar mavakal che pādśāhā Goštāsp šate savāl javāb kidhā hata te e Ātaš che ane e Ātašne Ādarburjin Meherbhī keheche) ane Hormajdno pedā kidhelo Revand Pahād che tehene (Revand te ek pāhādñū nām che ane e pāhād ūpar Ādarburjin nāmñā Ātašnū mukām che tethī e pāhād bujarag che) ane Hormajdnū pedā kidhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandarustīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādśāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādśāho Dašturo Mobedo tathā parejgāro che tevonnā nābhīmā che te sāthe e tamām ātašane) khušhāl karvāne vāšte . . . mašhur karū. je mišale Hormajdnī khāeš . . . e raveše khabar kahūc.*

## 7

**Avesta.** *yasnəmča vahmēmča hu.berətimča ušta.berətimča vanta.berətimča āfrīnāmi tava Ātarš puḍra Ahurahe Mazdā.*

*yesnyō ahi vahmyō  
yesnyō buyā vahmyō  
nmānāhu mašyakanqm.  
ušta buyāt ahmāi naire  
yasə.θwā bāda frayazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

## 6

**Gujarati.** And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

## 7

**Avesta.** I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,  
 Worthy of sacrifice mayest thou be, worthy of prayer,  
 In the dwellings of men.  
 Happiness may there be unto that man  
 Who verily shall sacrifice unto Thee,

*ašmō.zastō Barəsmō.zastō  
gao.zastō hāvanō.zastō.*

7

**Pahlavi.** *yazišn*<sup>1</sup> *u*<sup>2</sup> *nyāyišn*<sup>3</sup> (*zōhr*<sup>4</sup>) *u*<sup>5</sup> *pavan*<sup>6</sup> *hubarišnih*<sup>7</sup> *u*<sup>8</sup> *nēwak*<sup>9</sup> *barišnih*<sup>10</sup> *u* *ayāwār*<sup>10</sup> *barišnih* (*yātakgōwih*<sup>11</sup>) *āfrinam*<sup>12</sup> *ō*<sup>13</sup> *lak* *Ātaš*<sup>14</sup> *i*<sup>15</sup> *Ōhrmazd berē* (*yazišn ašnak*<sup>16</sup> *u*<sup>17</sup> *nyāyišn*<sup>18</sup> *ostafrūt*<sup>19</sup> *hubarišnih*<sup>20</sup> *hanā*<sup>21</sup> *mandavam*<sup>22</sup> *dātan*<sup>23</sup> *u*<sup>24</sup> *nēwak* *barišnih* *āpātānih*<sup>25</sup> *u*<sup>26</sup> *pānakih*<sup>27</sup> *kartan*<sup>28</sup> *u*<sup>29</sup> *ayāwār*<sup>30</sup> *barišnih* *pavan*<sup>31</sup> *hamāk*<sup>32</sup> *rās*<sup>33</sup> *ayāwārih*<sup>34</sup> *u*<sup>35</sup> *yātakgōwih*<sup>36</sup> *kartan*<sup>37</sup>). *yazišnōmand*<sup>38</sup> *havē*<sup>39</sup> *nyāyišnōmand*<sup>40</sup> *yazišnōmand*<sup>41</sup> *yehvūnāe*<sup>42</sup> *nyāyišnōmand*<sup>43</sup> *hēn mān i*<sup>44</sup> *anšutān*<sup>45</sup> (*ēvak*<sup>46</sup> *pavan stāyišn*<sup>47</sup> *ēvak*<sup>48</sup> *pavan*<sup>49</sup> *āfrin*). *nēwak*<sup>50</sup> *yehvūnāt valē*<sup>51</sup> *gabrā*<sup>52</sup> *mavan*<sup>53</sup> *lak*<sup>54</sup> *bāstān frāč*<sup>55</sup> *yezbeṣtūnēt*<sup>56</sup> *ēsm*<sup>57</sup> *yadē Barsm*<sup>58</sup> *yadē bisryā*<sup>59</sup> *yadē* (*jiv*<sup>60</sup> *ait*<sup>61</sup> *mavan patvāsak*<sup>62</sup> *yemalelunēt*<sup>63</sup>) *hāvan* *yadē*<sup>64</sup>.

7

**Sanskrit.** *ijisnimca namaskṛtim ca uttamām āhutim ca śubhām āhutimca sahāyāāhutim ca āśirvādayāmi tubhyam Agne putra Svāmīno Mahājñāninah. ijisnimān asi namaskṛtimān. ijisnimān bhava namaskṛtimān nivāseṣu manuṣyānām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-hasto gohasto ghaṇṭāhastah.*

7

**Persian.** *āfrin izišn u nyāyišn u veh bār u hā bār u yār bār āfrinīnam turā ay Ātaš pus Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa ābādāni mardamān). nek bād ān mard kih turā hamīshah bisyār buzurg dārad bah dast īsam u bah dast Barsam u bah dast jivān u bah dast (īar) alāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,  
With milk in his hand, with the mortar in his hand.

## 7

**Pahlavi.** I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

## 7

**Sanskrit.** I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

## 7

**Persian.** I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand. and (any) implement (of Yasna-sacrifice) in hand.



## 7

**Gujarati.** *ijašne karve karī ane nīaēš karve karī ane khub lēi jāve (iāne khusboi mukve) karī ane nek lēi jāve (iāne neghebanī karve) karī ane iārī lēi jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košēsthī vacmā paḍīne pote te kām kare iā harkoi pāše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī afrin (iāne tārif) karūc. ke tū ijašne ane nīaēš karvāne lāek che. ane admānā gharne darmeān ijašne ane nīaēš karvāne lāek thāo. ane je marad hameše ešamne hāte ane Baršamne hāte ane jivāmne hāte ane hāuanīmne hāte kārī tūne bujoragīthī arādhe te marad nek thāo.*

## 8

**Avesta.** *dāityō.aēsmi.buyā. dāityō.baoīdi.buyā. dāityō.piθwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəθri.buyā. dahmāyuš.-harəθri.buyā Ātarš puθra Ahurahe Mazdā.*

## 8

**Pahlavi.** *datiha ēsm<sup>1</sup> yehvūnāe.<sup>2</sup> datiha<sup>3</sup> bōi<sup>4</sup> yehvūnāe.<sup>5</sup> datiha<sup>6</sup> pihn<sup>7</sup> yehvūnāe.<sup>8</sup> datiha<sup>9</sup> pasišn<sup>10</sup> yehvūnāe.<sup>11</sup> purnāy<sup>12</sup> sardār yehvūnāe.<sup>13</sup> dahmān<sup>14</sup> sardār<sup>15</sup> yehvūnāe<sup>16</sup> Ātaš<sup>17</sup> Ōhrmazd berā.*

## 8

**Sanskrit.** *sadācariṇī samidh [samid] bhūyāt (sadācāropar-jitā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpāyanasamaye kṣāṭham vimucyate tad bhojanam). sadācariṇī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

## 7

**Gujarati.** I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

---

## 8

**Avesta.** Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

## 8

**Pahlavi.** May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

## 8

**Sanskrit.** [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

*vimucyate sa puṣṭiḥ*). *sampūrṇo nā adhipatir bhūyat. uttamaśca adhipatir bhūyat* (*yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah*) *Agneḥ putra Svāmīno Mahājñāninah.*

## 8

**Persian.** *bah nek rāh isam bād* (*ya'nī bah nek rā anduxtah*). *pa nek rāh bū bād. bah nek rāh nūšxūr bād. pa nek rāh pušti bād* (*kih pas az vaqt afrūxtan hīzam nehand ān pušti*). *pur nā sardār bād. veh mard sardār bād* (*ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah*) *ay Ātaš pus Hormazd.*

## 8

**Gujarati.** *ane kāthīnū mukvū tūne thāo. ane khusbōinū āpvū (iāne mukvū) tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jōvān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭa.*

## 9

**Avesta.** *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*  
*Darəyemciṭ aiṇi Zrvānəm*  
*uṇa sūrəm Frašō.kərətīm*  
*haḍa sūrəyā vaxhuyā Frašō.kərətōiṭ.*

## 9

**Pahlavi.** *sōčak<sup>1</sup> yehvūndē<sup>2</sup> ḥēn denā mān. hamēšak<sup>3</sup> sōčak<sup>4</sup> yehvūndē<sup>5</sup> ḥēn denā mān.<sup>6</sup> rōšn<sup>7</sup> yehvūndē<sup>8</sup> ḥēn denā<sup>9</sup> mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

## 8

**Persian.** May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

## 8

**Gujarati.** And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

## 9

**Avesta.** In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time  
Until the mighty Renovation,  
including the mighty, good Renovation.

## 9

**Pahlavi.** Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

*šak*<sup>10</sup> *yehvūnāe*<sup>11</sup> *bēn denā*<sup>12</sup> *mān*<sup>13</sup> (*aēy*<sup>14</sup> *hamāe*<sup>15</sup> *ētōn yehvūnāe*)  
*vad ān*<sup>16</sup> *zak*<sup>17</sup> *i*<sup>18</sup> *Dērang*<sup>19</sup> *Zamān*<sup>20</sup> *madam*<sup>21</sup> *pavan*<sup>22</sup> *zak*<sup>23</sup> *i*<sup>24</sup>  
*awzār*<sup>25</sup> *i*<sup>26</sup> *Fraškart kartārīh*<sup>27</sup> *vad*<sup>28</sup> *ān*<sup>29</sup> *Fraškart*<sup>30</sup> *kartārīh*  
*i*<sup>31</sup> *šapīr*<sup>32</sup>.

## 9

**Sanskrit.** *jyotiṣmān bhava asmin nivāse. sādā jyotiṣmān bhava asmin nivāse (kila sadāiva idṛṣo bhava). nirmalo bhava asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṛṣṭam Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa uttamenā akṣayakareṇa (iti Ijismīśastreṇa).*

## 9

**Persian.** *tēz bād andar īn xānah. hamīšah tēz bād andar īn xānah (ya'nī hamīšah edūn bāš). rošan bāš andar īn xānah. afzāyandār bāš andar īn xānah tā Dēr Zamān bar alat Izīšn bemarg kunandah u bā alat nek bemarg kunandah (ya'nī alat Izīšn).*

## 9

**Gujarati.** *tū Der Mudat lagī te je bālātar bēmarag karnār ejmatī hathīār ke te bhalā hathīār śāthe śaravene bēmarag karše (iāne) Rastākhej karše tāhālagī balto rehe e gharmā ane hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-dhīno karnār thā e gharmā.*

## 10

**Avesta.** *dāyā mē Ātarš puθra Ahurahe Mazdā*  
*asu x<sup>o</sup>adrəm asu θrāitīm*  
*asu jītīm pouru x<sup>o</sup>adrəm*  
*pouru θrāitīm pouru jītīm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

## 9

**Sanskrit.** Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

## 9

**Persian.** Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

## 9

**Gujarati.** Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

## 10

**Avesta.** Give unto me, O Fire, son of Ahura Mazda!  
Well-being immediately, sustenance immediately;  
Life immediately, well-being in abundance;  
Sustenance in abundance, life in abundance;

*mastim spanō xšviurēm hizvām urune uši  
xratum pasčæta masitəm  
mazāntəm apairi.ādrēm.*

## 10

**Pahlavi.** *yehabūnāe*<sup>1</sup> ō li *Ātaš*<sup>2</sup> i<sup>3</sup> *Ōhrmazd*<sup>4</sup> berō *tēž*<sup>5</sup> x<sup>v</sup>*arih*<sup>6</sup> *tēž*<sup>7</sup> *srayišnih*<sup>8</sup> *tēž*<sup>9</sup> *zayišnih*<sup>10</sup> *pur*<sup>11</sup> x<sup>v</sup>*arih*<sup>12</sup> *pur*<sup>13</sup> *srayišnih*<sup>14</sup> *pur*<sup>15</sup> *zayišnih*<sup>16</sup> (aēy vad mān ‘apagayehe’<sup>17</sup> al<sup>18</sup> *yehvūnāt amat*<sup>19</sup> *af-amān*<sup>20</sup> *tēž*<sup>21</sup> *yehabūnāe*<sup>22</sup> *af-amān*<sup>23</sup> *tēž*<sup>24</sup> *kabed yehabūn*<sup>25</sup>) *frazānakih*<sup>26</sup> (aēy vad<sup>27</sup> *frazām* i<sup>28</sup> *kār* i<sup>29</sup> *dēnāk*<sup>30</sup> *xavītūnam*<sup>31</sup>) *awzūnikih*<sup>32</sup> (aēy vad min<sup>33</sup> *mandavam* *kabed*<sup>34</sup> *mandavam* *xavītūnam*<sup>35</sup>) *šēpāk*<sup>36</sup> *hizvānih* (aēy vad<sup>37</sup> mān *hizvān*<sup>38</sup> *pavan* *kār* i<sup>39</sup> *dēnāk*<sup>40</sup> *šēpāk*<sup>41</sup> *yehvūnāt*<sup>42</sup>) *ruvān*<sup>43</sup> (aēy vad<sup>44</sup> mān *ruvān* *ahrav* *yehvūnāt*<sup>45</sup>) uš<sup>46</sup> (aēy<sup>47</sup> vad<sup>48</sup> mān uš<sup>49</sup> *pavan*<sup>50</sup> *kār*<sup>51</sup> i<sup>52</sup> *dēnāk*<sup>53</sup> *frax*<sup>54</sup> *yehvūnāt* *pavan* *gās*<sup>55</sup> *yehvūnāt*<sup>56</sup>) *xrat*<sup>57</sup> *āxar* (*yemalelūnam*<sup>58</sup> *aēy-am*<sup>59</sup> *yehabūnāe*<sup>60</sup>) *mas*<sup>61</sup> u<sup>62</sup> *šapir* (*dō*<sup>63</sup> *barā* *guft* *šnāsīhā*<sup>64</sup> *ae*<sup>65</sup> *mavan-aš*<sup>66</sup> *hēn* *lā* *kart*<sup>67</sup> *yekavīmūnēt*<sup>68</sup> *aš* *hēn* *kartan*<sup>69</sup> *lā* *šāyet*. *ae*<sup>70</sup> *dēn*<sup>71</sup> *āšn*<sup>72</sup> *xrat* *pētāk*<sup>73</sup> *zak*<sup>74</sup> i<sup>75</sup> *gōšānsrūt*<sup>76</sup> *xrat* *pētāk*<sup>77</sup> *āšn* *xrat* *awzāyīšnih*<sup>78</sup> *min*<sup>79</sup> *gōšānsrūt*<sup>80</sup> *xrat*<sup>81</sup> *pavan* *āšn* *xrat* *kār*<sup>82</sup> *šāyet* *yedrūntan*. *mas*<sup>83</sup> *gōšānsrūt*<sup>84</sup> i<sup>85</sup> *barā*<sup>86</sup> *yemalelūnēt*<sup>87</sup> *mavan*<sup>88</sup> *ērpatastān* *lā* *kart* *yekavīmūnēt*<sup>89</sup> *suxn*<sup>90</sup> *dānakihā* *lā* *xavītūnēt*<sup>91</sup> *yemalelūnēt*<sup>92</sup> *ait* *mavam* *ētōn* *yemalelūnēt*<sup>93</sup> *haḍāt*<sup>94</sup> *mavan-aš*<sup>95</sup> *hēn* *lā* *kart* *yekavīmūnēt*<sup>96</sup> *aš* *hēn* *lā* *yehvūnēt*<sup>97</sup> *vīr*<sup>98</sup> *zak*<sup>99</sup> *yehvūnēt*<sup>100</sup> *mavan* *pataš* *mandavam*<sup>101</sup> i<sup>102</sup> *vabidūnd*.<sup>103</sup> uš<sup>104</sup> *zak*<sup>105</sup> *yehvūnēt*<sup>106</sup> *mavam* *pataš* *mandavam*<sup>107</sup> i<sup>108</sup> *yaxsenund*. *xrat*<sup>109</sup> *zak*<sup>110</sup> *yehvūnēt*<sup>111</sup> *mavan* *pataš* *mandavam*<sup>112</sup> i<sup>113</sup> ō<sup>114</sup> *yātyūnd*.<sup>115</sup> *ae*<sup>116</sup> *pavan* *xrat* *zak*<sup>117</sup> *yehvūnēt*<sup>118</sup> *mavan*<sup>119</sup> *zamānak* *val* *kār* *xavītūnēt* *burtan*. *dānāk* *zak*<sup>120</sup> *yehvūnēt*<sup>121</sup> *aēy* *mandavam*<sup>122</sup> *pavan* *march* *kabed*<sup>123</sup> *dānad*.<sup>124</sup> *šnāsīk*<sup>125</sup> *zak*<sup>126</sup> *yehvūnēt*<sup>127</sup> *mavan*<sup>128</sup> *sūt* u *zīyān*<sup>129</sup> *šnāsēt*. *awzūnik*<sup>130</sup> *zak*<sup>131</sup> *yehvūnēt*<sup>132</sup> *mavan* *min*<sup>133</sup> *kas*<sup>134</sup> *mandavam*<sup>135</sup> *kabed* *mandavam* *dānad*.<sup>136</sup> *ae*<sup>137</sup> *Ātaš*<sup>138</sup> i<sup>139</sup> *Ōhrmazd* *berō* *dēn* *nēwakih* *barā* *li* *yehabūnāe* *mavan* *pavan* *levīn* *guft* *yekavīmūnēt*).

## 10

**Sanskrt.** *dehi mahyam Agne putra Svāmīno Mahājñāninah  
tejasvi subham tejasvi vartanam tejasvi jivitam sampurnam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,  
Great, imperishable.

10

**Pahlavi.** Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,



*subham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit subham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinim jihvām (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatara bhūyāt) ātmānam (kila me ātmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśālatara bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthah sā ca yā karmasrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakatā. karmasrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiśca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah lābham chedam ca jānāti. gurutaraśca sa bhavati yah kimcanāt pracuram kimcit jānāti).*

## 10

**Persian.** *badeh marā Ātaš pus Hormazd āsūdah xoreh āsūdah rūzi āsūdah zīstan pur xoreh pur rūzi pur zīstan dūr andēši (ya'nī 'āqibat andēši kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād tēxtar bād) ravān (ya'nī ravān man Garošmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī āsnīdah xirad u ān kih gūš šanīdah xirad barāy afzūdan āsnīdah xirad paidā ast u gūš šanīdah xirad b-āsnīdah xirad kār rā ravāj dādan mītavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

## 10

**Gujarati.** *ane āp mahne o Ātaš Hormajdānā beṭa tej (iāne setāb) āsām ane tej parvarāś ane tej jivavū ane ghaṇī āsām tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

## 10

**Persian.** Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

## 10

**Gujarati.** And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

*parvaras ane ghanū jivavū (iāne e cij hamūne kam nahi thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijthī ghanī cijne jānī šakū) ane miṭhī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭi akal (je gošośarutē kherad gošośarute kherad e je kāne šābhlehī ane ūštādthī šikkhehī akal e akal āšnīde kherad iāne jāti akal kartā ghanī behetar ane bujarag che šāvāste ke je koi maktabmā nahi beṭho hoe ane ūštādthī tālim nahi līdhī hoe tehene dānāinā šakhuno bolvānī tākāt nahi hoe ane āšnīde kherad che te āšnīde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān ūpar Khodānī tarāfthī ūtreche te).*

## II

**Avesta.**      *nairyam pascaeta ham.varatim*  
*arədwō.zəngam axʷafnyam*  
*(drišum asnamča xšafnamča)*  
*āsito.gātum jayāurum.*  
*tudrušam āsnam frazantim*  
*karšō.rāzəm vyāxanam*

*ham.raodam hvāpam āzō.būjim hvīram yā mē frādayāt nmanəmča*  
*visəmča zantūmča dahyūmča daišhu.sastimča.*

## II

**Pahlavi.**    *zak-č<sup>1</sup> i<sup>2</sup> gabrān<sup>3</sup> hammartāsakih<sup>4</sup> āxar<sup>5</sup> patūkih<sup>6</sup>*  
*(pavan kār i<sup>7</sup> dēnā<sup>8</sup>) stēnīk<sup>9</sup> zangih<sup>10</sup> (aēy-am kār min legalā*  
*šapir tuvānāt<sup>11</sup> kartan<sup>12</sup>) axʷap<sup>13</sup> (aēy<sup>14</sup> vad madam min<sup>15</sup> dēnīk*  
*lā<sup>16</sup> xelmānam<sup>17</sup>) srišatak<sup>18</sup> i<sup>19</sup> yām u lēlayā (vēš lā xelmānam<sup>20</sup>*  
*čīgōn<sup>21</sup> amat ben Dēn guft yekavīmūnēt) tēž min gās<sup>22</sup> (aēy vad-am*  
*tēž<sup>23</sup> min Būšāsp<sup>24</sup> barā<sup>25</sup> tuvānāt<sup>26</sup> yehvūnt<sup>27</sup>) u<sup>28</sup> jīgār<sup>29</sup> (zak*  
*i<sup>30</sup> pavan yadā apāyet kartan) zak<sup>31</sup> i<sup>32</sup> nām<sup>33</sup> burtār i<sup>34</sup> fravar-*

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

---

 II
**Avesta.**

[Give me] then the manly valor,  
Which is ever afoot, sleepless  
(For one third of the days and nights),  
Watchful while lying in bed.

[Give me] native offspring that give support,  
Ruling over the region, belonging to the assembly,  
thoroughly developed, possessed of good works, delivering from  
distress, of good intellect, that may further my house, village,  
town, country, [and] the renown of the country.

## II

**Pahlavi.** Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tār<sup>35</sup> āsnūtak<sup>36</sup> frazand<sup>37</sup> i<sup>38</sup> kišvar vīrāe<sup>39</sup> i<sup>40</sup> hanjamanik<sup>41</sup> ham-  
rōst<sup>42</sup> hvāpar<sup>43</sup> i<sup>44</sup> min tangih bōxtār<sup>45</sup> (min<sup>46</sup> Dōžax<sup>47</sup>) huvir<sup>48</sup>  
(aēy apāyišnik<sup>49</sup> pur šnāsak<sup>50</sup> pavan<sup>51</sup> zak i<sup>52</sup> āxar āxar<sup>53</sup> apāyet  
kartan<sup>54</sup>) mavan<sup>55</sup> zak<sup>56</sup> li frāx<sup>57</sup> ēnāt<sup>57</sup> mān u vis<sup>58</sup> u zand u matā  
u rōstāk.<sup>59</sup>*

## II

**Sanskrit.** *mānuṣim paścāt samagrām śaktim sudṛḍhajai-  
ghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-  
taśca bhavāmi) anidratām (pramānanidratām ity arthaḥ) tri-  
bhāgam dinānām ca rātrīnāmca tejasvitām sthānāt bhujabala-  
vattām pālakām nisargaguṇam putrām dvīpamandanam  
samavāyikām sahoditām surakṣakām saṅkatāt śuddhidām  
(Narakāt ity arthaḥ) śucetanām (sānurāgam sābhilaṣām ity arthaḥ)  
yo me vistārayati grāhamca grāhatamam ca mahāgrāham ca grāmam  
ca deśam ca.*

## II

**Persian.** *mardī u pas az ān hamah tavānāi xūb saxt zānū  
(ya'nī har kār kih bah pāy tavān kardan xūb kār kunandah u  
tavānā bāšam) bē x'ābī (paymān x'āb īn ma'nī) sūm (hiṣah) rūšhā  
u šabhā tēz gāh bāzūi zūrmand parvarandah āsnidah farsand  
zibandah šahr u anjuman dārindah rahānandah (az Dūzax īn  
ma'nī) nek menišn (rā manīdār īn ma'nī) har kih farāz dehad  
xānah u maḥallāt u šahr deh u rūstā.*

## II

**Gujarati.** *mardī ane kaūat ane pagmā śakti ane bekhoābi  
(ehevī je) rāt ane danno tarijo (hāso suvū) ane vakhat upar setāb  
ūtkhvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je  
šeherā šaṇṇār nār ane anjumannā bešnār ane khubsurat tathā nek  
abrudār ane tangūthā khalāṣinā āpnār ane nek dānā ke (te mahara*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

## II

**Sanskrit.** [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

## II

**Persian.** Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

## II

**Gujarati.** [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

*farjand) gharmā tathā moholāmā tathā gammā tathā šehermā  
ane molakmā mahne jāher kare (te mahne āp).*

## 12

**Avesta.** *dāyā me Ātarš pudra Ahurahe Mazdā*

*yā me anhaṭ afraśānhā*

*nūrēmča yavažča.tāite*

*Vahištəm Ahūm ašaonəm*

*raočanəm vīspō.x<sup>o</sup>ādrəm*

*zaz.buye vanhāuča mižde vanhāuča sravahi urunažča darəye  
havanhe.*

## 12

**Pahlavi.** *yehabūn<sup>1</sup> ō li Ātaš<sup>2</sup> i<sup>3</sup> Ōhrmazd<sup>4</sup> berə zak<sup>5</sup> mavan  
li havədt<sup>6</sup> afrāč<sup>7</sup> sačišn<sup>8</sup> kevan-č<sup>9</sup> u<sup>10</sup> vad ō<sup>11</sup> hamāe<sup>12</sup> rawišnih<sup>13</sup>  
Pahlum Ax<sup>o</sup>ān i<sup>14</sup> ahravān<sup>15</sup> i<sup>16</sup> rōšn<sup>17</sup> i<sup>18</sup> hamāk<sup>19</sup> x<sup>o</sup>ārih.<sup>20</sup>  
griftār yehvūnānī<sup>21</sup> (aēy ān<sup>22</sup> nafšē<sup>23</sup> vabidūnānī<sup>24</sup>) zak i<sup>25</sup>  
šāpūr<sup>26</sup> mīzd (tamē<sup>27</sup>) u<sup>28</sup> zak i<sup>29</sup> šāpūr husravīh<sup>30</sup> (litamē<sup>31</sup>)  
zak-č<sup>32</sup> ruvān-č<sup>33</sup> i<sup>34</sup> dēr huax<sup>o</sup>i<sup>h</sup><sup>35</sup> (vīndagarīh<sup>36</sup> pavan<sup>37</sup> Čašōtarg<sup>38</sup>).*

## 12

**Sanskrit.** *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ  
yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttim Atahparam  
Bhuvanam muktāmanām sadodyotam samastasubham. yogyo bha-  
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-  
ghāyāḥ susvāmitāyāḥ (prasādah paralokiyāḥ śrutiśca ihalokiyā).*

## 12

**Persian.** *badeh marā Ātaš pus Hormazd ān kih marā būd  
nā-sazā aknūn u tā hamīśah az hamah Bālā Jāi ašōān hamīśah  
rošan hamīśah xūb. sazāvār bāšam veh u vehān sitāyīdan u ravān  
rā dēr hū xūdāi (ān jahān) u sitāiš (īn jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

---

## 12

**Avesta.** Give unto me, O Fire, son of Ahura Mazda,  
 The Best World of the righteous,  
 The shining, the all-happy,  
 So that it may fulfil my wish  
 Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

## 12

**Pahlavi.** Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

## 12

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

## 12 .

**Persian.** Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).



## 12

**Gujarati.** *ane e Ātaš Hormajdnā beṭā je hamešenū ašo lokonū buland Makān tamām rošnī ane āsanī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghaṭṭū che te mahne apje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek šāhebine lāek kar.*

## 13

**Avesta.**

*vīspaēibyo sastīm baraiti  
Ātarš Mazdā Ahurahe  
yaēibyo aēm hqm.pačāite  
xšāfnīmča sūirīmča.  
vīspaēibyo hača izyeite  
hu.bərətīm uštā.bərətīmča  
vantā.bərətīmča Spitama*

## 13

**Pahlavi.** *harvisp<sup>1</sup> gōwišn barad<sup>2</sup> Ātaš<sup>3</sup> i<sup>4</sup> Ōhrmazd<sup>5</sup> mavan valōšān<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> ham pačēnd<sup>9</sup> šām<sup>10</sup> u sūr (zak<sup>11</sup> Ātaš<sup>12</sup> mavan zak<sup>13</sup> bēn<sup>14</sup> xānak yatībūnēt<sup>15</sup> aš anjāmišn<sup>16</sup>). (zak<sup>17</sup> Ātaš<sup>18</sup>) min harvisp<sup>19</sup> kāmāk<sup>20</sup> madammūnēt<sup>21</sup> hubarišnih<sup>22</sup> u<sup>23</sup> nēwak barišnih u<sup>24</sup> ayāwār<sup>25</sup> barišnih (barā<sup>26</sup> mē nāmčaštik<sup>27</sup> barā yemalelānēt vad<sup>28</sup> denē<sup>29</sup> hubarišnih<sup>30</sup> hanā<sup>31</sup> mandavam<sup>32</sup> dātan<sup>33</sup> u<sup>34</sup> nēwak barišnih<sup>35</sup> hanā<sup>36</sup> gūmbat<sup>37</sup> sāxtan<sup>38</sup> u<sup>39</sup> ayāwār<sup>40</sup> barišnih<sup>41</sup> denē<sup>42</sup> yatakgoūih kartan) ae<sup>43</sup> Spitamān<sup>44</sup> (Zaratušt<sup>45</sup>).*

## 13

**Sanskrit.** *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāmināḥ yebhyaḥ ayaṁ sadā pacati nityapākam utsavapākam ca. sarvebhyāśa abhivañchati uttamam ahutiṁ subhām ahutiṁ saha-yyaahutiṁ ca Spitama.*

## 12

**Gujarati.** And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

---

## 13

**Avesta.** The Fire of Ahura Mazda  
 Gives command unto all  
 For whom he cooks  
 The evening and the morning meal.  
 From all he solicits  
 A good offering, and a wished-for offering,  
 And a devotional offering, O Spitama!

## 13

**Pahlavi.** The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

## 13

**Sanskrit.** The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

## 13

**Persian.** *hamah rā suxn mīguyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šādī. az hamah baxāhad hūbūi u nek būi u būi yāri ay Spitamān.*

## 13

**Gujarati.** *e Sapetmān (Jartošt) je koi khuṣhālī tathā rāmsnīnū khānū savār ane śāhāj pakāvec te sarve koine Hormajdno Ātaš sakhun kehec ane sarve admithī khuṣboi mukvānī ane pāsbānī karvānī ane jādangoi karvānī khāeś rakhec.*

## 14

**Avesta.** *vīspanəm para.čarəntəm  
Ātarš zasta ādīdāya.  
čīm haxa haše baraiti  
fračarədwā armaēšāide.*

*Ātarəm spəntəm yazamaide taxməm hantəm radəəštārəm.*

## 14

**Pahlavi.** *ō<sup>1</sup> harvisp<sup>2</sup> barā<sup>3</sup> frač raftārān anšūtaan Ātaš<sup>5</sup>  
zak<sup>6</sup> i<sup>7</sup> yadā nikīrēt<sup>8</sup> (aēy<sup>9</sup> kolā<sup>10</sup> mavan levīn Ātaš<sup>11</sup> min bahar  
i<sup>12</sup> kāmāk i nafšā yātūnēt<sup>13</sup> madam yadā valā Ātaš nikīrēt<sup>14</sup>  
mavan hūbōi yātūnd<sup>15</sup> ayōw<sup>16</sup> lā) aēy<sup>17</sup> mō<sup>18</sup> hamx<sup>19</sup> āk<sup>20</sup> ō<sup>21</sup>  
hamx<sup>22</sup> āk<sup>23</sup> yedrūnāt<sup>24</sup> (dōst<sup>25</sup> ō<sup>26</sup> dōst<sup>27</sup>) frač raftār<sup>28</sup> (anšūta<sup>29</sup>) ō<sup>30</sup>  
valā<sup>31</sup> i<sup>32</sup> armēšt<sup>33</sup> (Ātaš<sup>34</sup>). (jīvāk<sup>35</sup> artēštār<sup>36</sup> yemalelūnēt<sup>37</sup>).<sup>4</sup>  
Ātaš<sup>38</sup> awzūnik yezbexūnam mavan takīk aīt (mavan<sup>39</sup>) artēštār  
(yemalelūnēt<sup>40</sup> tan-aš<sup>41</sup> armēšt<sup>42</sup> af-aš mēnūk artēštār).*

## 14

**Sanskrit.** *sarveṣām pracaratām Agnir hastam alokayati. kim  
mitro mitrēya dadāti pracāravān ajangamāya. [ . . . ]*

## 13

**Persian.** The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

## 13

**Gujarati.** Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

## 14

**Avesta.**

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

## 14

**Pahlavi.** The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

## 14

**Sanskrit.** The Fire looks at the hands of all that go forth:—  
‘what does the friend that goes forth give to the friend who does not move?’ [ . . . ]

14

**Persian.** *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [ . . . ]*

14

**Gujarati.** *ane jem došt doštnī najdik jāec (ane te doštne vāste kī lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašmī) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene āradhū.*

15

**Avesta.** *āat yezi šē aēm baraiti ašmēm vā ašaya bəratəm Barəsma vā ašaya frastarətəm urvarəm vā Hadānəpatəm*

*a hē pasčarta frīnaiti  
Ātarš Mazdā Ahurahe  
xšnūtō atbištō harədanhum.*

15

**Pahlavi.** *hat ō valō<sup>1</sup> zak<sup>2</sup> barad<sup>3</sup> ēsm<sup>4</sup> pavan ahrākīh yedrūnand<sup>5</sup> u<sup>6</sup> Barsm-ē<sup>7</sup> i<sup>8</sup> pavan ahrākīh frač vistart<sup>9</sup> u<sup>10</sup> urvar<sup>11</sup> i<sup>12</sup> Hadanpāk<sup>13</sup> zak<sup>14</sup> āxar<sup>15</sup> afrīnēt<sup>16</sup> Ātaš i<sup>17</sup> Ōhrmazd amat<sup>18</sup> x<sup>o</sup>ašnūt<sup>19</sup> u<sup>20</sup> abišt<sup>21</sup> u<sup>22</sup> sēr.<sup>23</sup>*

15

**Sanskrit.** *tato yadi asmāi ayam dadāti sarvidham vā puṇya-tayā vidadhītām Barasmanīm vā puṇyatayā nibaddham vanaspatīm vā Uruarāmanāmānam sa tasmāi pasčāt aśirvādayati Agnir Mahājñāninah Svāminah santuṣṭah apīditah tṛptah*

15

**Persian.** *cirā kih har gāh urā in badehad isam az kirfah ya*

14

**Persian.** The Fire looks at the hands of all that pass by:—  
 ‘when does the friend that passes by give unto the friend?’  
 [ . . . ]

14

**Gujarati.** And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

---

15

**Avesta.** Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,  
 To him thereupon, in fulfilment of his wish,  
 The Fire of Ahura Mazda  
 Propitiated, unoffended, gives a blessing:

15

**Pahlavi.** If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

**Sanskrit.** Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

**Persian.** For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas āfrīn kunad  
Ātaš Hormazd xušnād šudah u tandurust šudah u sir šudah.*

## 15

**Gujarati.** *agarjo pākithi (Ātaš) upar kākhi mukine tathā aśoithi  
Barsam bādhiṇe ane khusboidar urvar mukine (Ātaśni aradhna  
kare) to pachī tehenī upar Hormajdno Ātaš dova karec (ke tū)  
khusal ane beājār ane dharāelo (rehejo).*

## 16

**Avesta.** *upa θwā haxšōit gēuš vqθwa  
upa vīranəm pourutās  
upa θwā vərəzvatīča manō  
vərəzvatīča haxšōit amuha  
urvaxšanha gaya jīyaēša  
tā xšapanō yā jvāhi.  
imat Ādron afriuanəm  
yō ahmāi aēsməm baraiti  
hikaš raočas.pairīštā  
ašahe bərəja yaoždātā.*

## 16

**Pahlavi.** *aēγ<sup>1</sup> madam zak<sup>2</sup> i<sup>3</sup> lak sātūnāt<sup>4</sup> zak i<sup>5</sup> gōspandān<sup>6</sup>  
ramak (aēγ-at<sup>7</sup> yehvūnāt) zak<sup>8</sup> i<sup>9</sup> vīrān i<sup>10</sup> pur rawišnih<sup>11</sup>  
(gabrdān<sup>12</sup> i<sup>13</sup> gušn<sup>14</sup>). madam<sup>15</sup> o<sup>16</sup> lak haxtāt kāmāk<sup>17</sup> pavan<sup>18</sup>  
mēnišn<sup>19</sup> u<sup>20</sup> kāmāk<sup>21</sup> pavan Ax<sup>v</sup> (aēγ<sup>22</sup> apayist<sup>23</sup> pavan mēnišn  
levatō zak i<sup>24</sup> pavan<sup>25</sup> Ax<sup>v</sup> rāst yehvūnāt bēn<sup>26</sup> mēnišnīh lak ēton  
zak kāmāk haxtāt aēγ pētāk yehvūnāt ēgōn amat kāmāk Ōhrmazd  
ait). hurvaxman<sup>27</sup> ax<sup>v</sup> pavan jān<sup>28</sup> zivē<sup>29</sup> vad<sup>30</sup> zak<sup>31</sup> lēlayā<sup>32</sup>  
zivē<sup>33</sup> pavan<sup>34</sup> rāmišn<sup>35</sup> zivē (ae<sup>36</sup> adūik[?] <sup>37</sup> zivē<sup>38</sup>). denō<sup>39</sup> zak<sup>40</sup>  
i<sup>41</sup> Ātaš<sup>42</sup> āfrīn<sup>43</sup> (bāstān<sup>44</sup> γal vabidūnyēn<sup>45</sup>) mavan o<sup>46</sup> vatō<sup>47</sup>  
yedrānyēn<sup>48</sup> ēsm<sup>49</sup> i<sup>50</sup> hušk i<sup>51</sup> pavan rōšnīh nikīret<sup>52</sup> ahrakīh<sup>53</sup>*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

## 15

**Gujarati.** If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

---

## 16

**Avesta.**

'May a flock of cattle attend upon thee,  
A multitude of men upon thee,  
And may an active mind  
And an active spirit attend upon thee,  
Mayest thou live with a joyous life  
The nights that thou livest!—  
'This is the Fire's blessing [upon him]  
Who brings to him fuel,  
Dry, exposed to the light,  
Purified in accordance with the ritual of righteousness.

## 16

**Pahlavi.** 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love



*arsūk<sup>54</sup> ruvān<sup>55</sup> dāšarm<sup>56</sup> rāe<sup>57</sup> ō<sup>58</sup> kār i<sup>59</sup> karpak<sup>60</sup> rāe<sup>61</sup>  
yōždāsr<sup>62</sup> (aēy<sup>63</sup> dakya<sup>64</sup>).*

## 16

**Sanskrit.** *utkr̥ṣtas te uttiṣṭhatu gavāṃ samcayaḥ utkr̥ṣto vira-  
nām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhila-  
śaśca manasā abhilaśaśca uttiṣṭhatu Svāminā (kila manasā tad eva  
cintaya yat Svāminā Gurunā ādiṣṭam). ānandena Svāmīno jīvena  
jīva tā rātrih yāḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin  
samidham muñcati śuṣkāṃ raśminirīkṣitām punyāhetutayā  
pavitram.*

## 16

**Persian.** *bisyar turā barxizād ramah gāvān bisyar mardān  
tamām (ya'nī turā bād) buland turā x'āhiš (ya'nī x'āhiš dil  
barxizād az Šāhib ya'nī dar menišn edūn mēnīd cūn Ahn Dastār  
farmud). pur rāmišn Xudā bah jān zivīd tā ān šab kih  
x'āhand zist. urā āfrīn Ātaš har kih urā īsam banehad xušk  
bah rošnī dīdah bah dūstī kirfah pak.*

## 16

**Gujarati.** *(ane) balatar goṣpādonō ṭolō ane bālatar beṭaonā  
farjand tūne jīādā thāō (ane) tāhārī manaśnīmā tehevī morād  
jāher thāō ke jehevī morād Hormajdnī che ane te je (akharī)  
rat lagī tū jīve te Hormajdnī morād ane khuṣī mījab jīvathī jīvto  
reheje ane je koi ke śukī kāṭhī rošnīmā joelī potānā pak buland  
śavābñī ūmedne vāṣṭe mukē te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

**Sanskrit.** ‘Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.’ The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

**Persian.** ‘May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.’ Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

**Gujarati.** ‘(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest’; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

---

## 17

**Avesta.** *aṭ tōi Ātrēm Ahurā aōjōnhvantēm Aša usēmahi  
asištīm ēmavantēm stōi rapante čiθrā.avanhēm  
aṭ Mazdā daiibišyante zasta.ištāiš dərēšta.ænanhēm.*

## 17

**Pahlavi.** *ētōn<sup>1</sup> hanā<sup>2</sup> i<sup>3</sup> lak Ātaš<sup>4</sup> ōžōmand<sup>5</sup> Ōhrmazd aš<sup>6</sup>  
pavan val<sup>7</sup> mavan<sup>8</sup> ahrākīh x<sup>9</sup>arsandīh<sup>9</sup> (aēy-aš<sup>10</sup> x<sup>9</sup>arsandīh<sup>11</sup>  
pavan zak<sup>12</sup> zamān<sup>13</sup> amat<sup>14</sup> var<sup>15</sup> sardār<sup>16</sup> zak<sup>17</sup> mavan kār  
karpak kart yekavīmūnēt<sup>18</sup> aēy<sup>19</sup> x<sup>9</sup>arsandīh zak zamān yehvūnēt  
amat bēn anšūtā ahrākīh u karpak yekavīmūnēt) i<sup>20</sup> tēz i<sup>21</sup>  
amāvand<sup>22</sup> (zak Ātaš<sup>23</sup> mavan<sup>24</sup> yekavīmūnēt ō ayāwārīh aš  
pētākēnēt rāmišn<sup>25</sup> (ayāwārīh<sup>26</sup> hanā<sup>27</sup> aēy mandavam i hu bōi  
dātan<sup>28</sup> u rošn dāstan u yātagōwīh kartan). ētōn Ōhrmazd<sup>29</sup>  
zak<sup>30</sup> i<sup>31</sup> bēšītar<sup>32</sup> (mavan Ātaš bēšēt) aš pavan tuvān x<sup>9</sup>āhišnīh<sup>33</sup>  
yaxsenunēt<sup>34</sup> kēn<sup>35</sup> (aēy<sup>36</sup> Ōhrmazd pavan x<sup>9</sup>āhišnīh<sup>37</sup> nafša  
zak i<sup>38</sup> bēšītar i Ātaš<sup>39</sup> rā pātfrās<sup>40</sup> vabidanyēn).*

## 17

**Sanskrit.** *evam te Agniḥ Ahuramajda śaktimān punyātmana  
santoṣi (kila santoṣi tasmin samaye (kāle) yadā divyādhipatiḥ (?)  
tasmāt yena punyakāryam kṛtam asti). tejatastaro (tejasvattaro)  
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo  
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam  
Ahuramajdah pīḍākarasya hastecchaya vidadhāti nigraham.*

## 17

**Persian.** *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā  
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān  
kih kār kirfah kardahast) tēztar bisyār zurmand būdah rāmišn  
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā  
paidā kunad rāmišn). ēdūn Hormazd sitamgār rā bah x<sup>9</sup>āhišn  
dast xūd 'azāb kunad.*

## 17

**Avesta.**

Then through Asha, O Ahura! we wish thy mighty powerful  
Fire,

Which is taught through Asha, to be a manifest help unto the ally,  
But a visible harm at Thy beck, O Mazda! unto the foe.

## 17

**Pahlavi.** Thus, O Ormazd! [there is] 'satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

## 17

**Sanskrit.** Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

## 17

**Persian.** Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. *e Hormajd taharo Ātaś je raveśe bulandīno śaheb  
ane aśo lokothā ghaḥo khushāl ane ghaṇī tej hematno khāvand che  
ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne  
apeche) tehrj raveśe je ājarnā denār (Ātaśne ājār dāec) tehene ūpar  
Hormajd potānā khahēse karī kino rākhec.*

---

## 17

**Gujarati.** O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

---



# COLLATION OF THE PAHLAVI MANUSCRIPTS

## I. KHURSHED NYAISH

### I. O

1 U<sub>1</sub>, D, M<sub>1</sub>, 2, 3 give this paragraph; rest om.; M<sub>2</sub> gives the paragraph in margin. 2 U<sub>1</sub>, M<sub>2</sub> om. the gloss. 3 M<sub>1</sub> °šār. 4 U<sub>1</sub> stāyem u sbāyem for stāyišn . . . vabidūnam; D, M<sub>1</sub>, 2 pref. u. 5 D, M<sub>1</sub> kunam. 6 D, M<sub>2</sub>, 3 pref. u. 7 U<sub>1</sub> hamā dānāk; D u vispākās; M<sub>1</sub> pref. u; M<sub>2</sub> vispākās; M<sub>3</sub> harvisp ākās. 8 U<sub>1</sub>, M<sub>2</sub> om. the gloss. 9 D hamāe. 10 M<sub>1</sub> °tūnīh. 11 U<sub>1</sub> kartakgār; D, M<sub>1</sub>, 2 pref. u. 12 U<sub>1</sub> om. 13 U<sub>1</sub> xvatā madam hamā xvatāyān for madam . . . xvatā; D om. 14 U<sub>1</sub> om. k; D, M<sub>1</sub> hamāe. 15 M<sub>2</sub> xvatāān. 16 U<sub>1</sub> šalitā; D pref. u. 17 U<sub>1</sub> hamā bār; D, M<sub>1</sub>, 2 °vist; M<sub>2</sub> hamā. 18 U<sub>1</sub>, D, M<sub>1</sub> šalitāān; M<sub>2</sub> šat naan. 19 U<sub>1</sub> pāspān hamā gēhān rāe 10r pāspānīh vabidūntak; D pref. u; M<sub>1</sub> u pānākīh. 20 M<sub>1</sub>, 2 vabidūndak. 21 U<sub>1</sub> om. k and gives from here to rōčik yehabūntak in margin; M<sub>2</sub> pref. u. 22 D kartār; M<sub>1</sub>, 2 vabidūndak. 23 U<sub>1</sub>, M<sub>2</sub> om. k; D, M<sub>2</sub> hamāe. 24 U<sub>1</sub> gabrā; M<sub>1</sub> martumān; M<sub>2</sub> anšūtāān. 25 M<sub>2</sub> om. u tōrā . . . rā. 26 M<sub>2</sub> gōrā. 27 M<sub>1</sub> om. 28 U<sub>1</sub>, D, M<sub>2</sub> vāyindakān; M<sub>1</sub> vayidikān. 29 M<sub>2</sub> hamēšak. 30 M<sub>1</sub>, 2 yehabūndak. 31 U<sub>1</sub> has u mizd datak for tuvān xvatā; D pref. u; M<sub>2</sub> °ih. 32 M<sub>1</sub> om. the rest of the paragraph. 33 D, om. the Phl. version from here to the end and gives a Pers. rendering instead; M<sub>2</sub> om. 34 M<sub>2</sub> dārēt; M<sub>3</sub> om. 35 U<sub>1</sub> has u kabed tuvān u hamēšak mizd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M<sub>2</sub> u. 36 U<sub>1</sub>, M<sub>2</sub> kavīh; M<sub>3</sub> kavīk. 37 M<sub>2</sub> om. 38 U<sub>1</sub>, M<sub>2</sub> add aīt; M<sub>3</sub> hamēšak. 39 M<sub>2</sub> has baxšāitak for xelkūntak . . . aīt. 40 U<sub>1</sub> bandāgān. 41 M<sub>2</sub> om. 42 M<sub>2</sub> u mitrbānīh vabidūntak; M<sub>3</sub> mihrbān. 43 U<sub>1</sub>, M<sub>2</sub>, 2 tuvānā. 44 M<sub>2</sub> fravariš vabidūntak ma[x]lūkāt; M<sub>2</sub> pref. u. 45 M<sub>2</sub> ādil; M<sub>3</sub> u pātaxšāih lak dāt aīt for nēwak šalitāih. 46 M<sub>2</sub> pātaxšāih. 47 U<sub>1</sub> gives in Pers. characters bē zulm bē zawāl; M<sub>2</sub> has valā hakarx zuwāl lūit aēy lā zuwāl aīt; M<sub>3</sub> zuwāl. 48 M<sub>2</sub> adds aēy aft u m lā yehamtūnd. 49 U<sub>1</sub> om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. 50 M<sub>2</sub> kolā; M<sub>3</sub> om. xvatā 2 gēhān. 51 M<sub>2</sub> ān-č gadā for awzūnīk . . . u rōšnīh. 52 M<sub>2</sub> gives the sentence thus, zubzabā amark rāyōmand tēž sūsā u sak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt. 53 U<sub>1</sub> om. 54 U<sub>1</sub>, M<sub>2</sub> add gadāōmand. 55 U<sub>1</sub>, M<sub>2</sub> arvandasf. 56 U<sub>1</sub> rā awzūn yehvūnāt for ayāwārīh . . . yehamtūnāt.

### I. I

1 Mf<sub>2</sub> om. the paragraph; Mf<sub>3</sub> gives the paragraph in margin; U<sub>2</sub>, 2, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> pref. šnāyēntārīh Ōhrmazd; U<sub>4</sub>, F<sub>2</sub>, B pref. namāz ō Xvaršēt arvandasf sē bār šnāyinam Ōhrmazd; K nisadā; L<sub>12</sub> adds a; M<sub>2</sub> pref. pavān šēm i dātār Ōhrmazd šapīr i mavan awzāyišn min dātār vēš aēy-aš dāt šēm dātār Xvaršēt v a š i š n būn; Mf<sub>2</sub>, Mr<sub>2</sub> give the same at end of the paragraph. 2 U<sub>4</sub>, K, F<sub>2</sub>, B om. 3 U<sub>4</sub>, F<sub>2</sub>, B pavān levīn nyāyišn dāmān for levīn . . . dāmān. 4 K om. 5 U<sub>1</sub> om k; K valāān. 6 U<sub>4</sub>, F<sub>2</sub>, B nyāyišn; K nisadā; M<sub>1</sub> pref. u. 7 Mf<sub>1</sub>, U<sub>1</sub>, 2, 3, D, L<sub>12</sub> M<sub>1</sub>, 2, 3, Mr<sub>2</sub> valā; Mf<sub>2</sub> val. 8 Mf<sub>1</sub>, L<sub>12</sub> om; U<sub>4</sub>, F<sub>2</sub>, B add mavan. 9 U<sub>4</sub>, F<sub>2</sub>, B °spandēt and adds from Ys. 65.11 sak i mas nēwakīh . . . barā ōwaš kart havāi. 10 U<sub>1</sub> om; K



*vistiñ*; U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph and have *namās Xvaršēt arvandasp*. 11 U<sub>3</sub>, °*kāmāk*; D, K °*kāmīh*; A, Mr<sub>1</sub> °*kāmī*; M<sub>1</sub> °*kāmākīh*; M<sub>2</sub> *kāmāk*; Mr<sub>2</sub> *kāmāk*. 12 Mf<sub>1</sub>, L<sub>12</sub> om; D, K, M<sub>1</sub> *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L<sub>12</sub> om. *ham*; M<sub>1</sub> adds *nēwakīh*. 14 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph; L<sub>12</sub> *ētōn* and gives the rest of the paragraph in the margin. 15 L<sub>12</sub>, M<sub>1</sub> om. 16 L<sub>12</sub> *rasāt*; A, Mr<sub>1</sub> om. *ēt*; M<sub>1</sub> °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L<sub>12</sub> om. 18 K adds *barā yehamtūnēt*; L<sub>12</sub> *ētōn rasāt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 19 L<sub>12</sub> *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 21 U<sub>3</sub>, D, K, M<sub>1</sub> om *ān*; all MSS. except M<sub>1</sub> give *Fravāhrān*. 22 M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 23 U<sub>11</sub>, D, F<sub>2</sub>, B om; M<sub>1</sub> adds *Yasat*. 24 U<sub>2</sub>, s, K, M<sub>2</sub>, s, Mr<sub>1</sub>, s *Xvatāe*. 25 M<sub>1</sub> *aēγ*.

## I. 3

1 Mf<sub>1</sub>, U<sub>2</sub>, s, L<sub>12</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s, add *i*. 2 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>2</sub> *stiyēm*. 3 Mf<sub>2</sub>, U<sub>1</sub>, s, F<sub>2</sub>, B om. 4 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B om. 5 D adds *rā*. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 8 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub>, B *barā*; Mf<sub>2</sub>, U<sub>1</sub>, s, D, M<sub>1</sub> *barā madam*. 9 M<sub>1</sub> om. *h*. 10 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> give *dābūnam* with *dā* in Av. characters. 11 U<sub>1</sub>, s, M<sub>2</sub>, Mr<sub>2</sub> °*vist*; Mf<sub>2</sub>, U<sub>3</sub>, D, L<sub>12</sub>, M<sub>2</sub> °*vīst*; K °*vistiñ*. 12 Mf<sub>2</sub>, U<sub>1</sub>, s, F<sub>2</sub>, B, A om. 13 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub>, B, A om; U<sub>1</sub> *az*. 14 U<sub>3</sub> *hvarēšt*. 15 D *kunam*. 16 Mf<sub>1</sub> om. *ih*. 17 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 18 MSS. have *dušhūrt*; A. om. *x*. 19 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 20 MSS. give *dušhvaršt*.

## I. 4

1 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub>, B *ō*. 2 U<sub>4</sub> *amat*. 3 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub> B °*spandēt*; K °*spandānān*; U<sub>1</sub>, s, D, L<sub>12</sub>, M<sub>1</sub>, s, Mr<sub>1</sub>, s om. *ān*. 4 Mf<sub>1</sub>, s, U<sub>4</sub>, K, F<sub>2</sub>, B om; L<sub>12</sub> pref. *hanā*; M<sub>1</sub> °*vāt*. 5 M<sub>1</sub> pref. *pavan*. 6 Mf<sub>1</sub>, K, M<sub>1</sub> om. 7 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, L<sub>12</sub> om. 8 L<sub>12</sub> om. 9 Mf<sub>2</sub> *astafrit*; D adds *frās val lakūm rāth vabidūndak aītūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rāth*; M<sub>1</sub> om. 10 U<sub>2</sub>, M<sub>2</sub>, s, Mr<sub>2</sub> pref. *u*. 11 Mf<sub>1</sub> om. 12 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>2</sub> adds *i*; Mf<sub>2</sub>, U<sub>4</sub>, M<sub>1</sub> om. *ik*; D *mēnišnīh*. 14 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om; M<sub>1</sub> repeats. 15 Mf<sub>1</sub>, U<sub>1</sub>, s, D, L<sub>12</sub> om. 16 U<sub>1</sub>, A, Mr<sub>1</sub> °*ič*. 17 Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 18 Mf<sub>2</sub> adds *č*. 19 U<sub>2</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s add *šēm ruvān bun pavan xvāst i hanā hast*; M<sub>1</sub> *xayā*. 20 Mr<sub>1</sub> om. 21 Mf<sub>2</sub>, M<sub>1</sub>, *našāih*; Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>1</sub>, s °*ih*. 22 So Mf<sub>1</sub>, s, s, U<sub>2</sub>, D, K, M<sub>1</sub>; rest om. 23 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *našāih*; Mf<sub>2</sub>, U<sub>1</sub>, K, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s, °*ih*. 24 U<sub>2</sub>, s, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, s om. 25 Mf<sub>1</sub> *yarsenuntan*. 26 U<sub>1</sub>, s, s, D, K, L<sub>12</sub>, A, M<sub>1</sub>, s, s, Mr<sub>1</sub>, s add *min*. 27 Mf<sub>2</sub> *ruān*; M<sub>2</sub> pref. *bāhar* but below the line. 28 U<sub>1</sub> om; U<sub>2</sub> om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt*; M<sub>1</sub> gives *bāhar i ruvān* for *ruvān rā*; L<sub>12</sub> om. 29 Mf<sub>1</sub> om. 30 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *dābūntan* with *dā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *būn*. 32 Mf<sub>1</sub> *ahrāth*.

## I. 5

1 Mf<sub>2</sub> pref. *sē bār*; F<sub>2</sub>, B om. *namās . . . zatārtum*. 2 Mf<sub>2</sub> *zak i*; M<sub>1</sub> *val*. 3 M<sub>1</sub> adds *xvatā*. 4 Mf<sub>1</sub>, s, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 5 Mf<sub>2</sub> om. 6 Mf<sub>1</sub>, s, *valā*; M<sub>1</sub> om. 7 Mf<sub>2</sub>, U<sub>1</sub>, s, D, K, L<sub>12</sub> om. 8 Mf<sub>2</sub>, K om. *ān*. 9 Mf<sub>1</sub>, s, K, M<sub>1</sub> pref. *u*; U<sub>2</sub> *saritarān*. 10 U<sub>3</sub> *zatārtārtum* but gives the correct form in the margin; D adds *namās ē Ōhrmazd u Ōhrmazd guf aēγ nyāyišn li zak*

*aīš kart mavan šapīrān rā fravarēt u sarītarān rā barā zanēt aēy tōjišn kunēt.*  
 11 So Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B; Mf<sub>8</sub>, K *nisadā*; rest *nasīm*. 12 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 13 M<sub>1</sub> om. 14 Mf<sub>2</sub> *lenm*. 15 A om. 16 D °*mānīh*. 17 U<sub>1</sub>, L<sub>12</sub> om.  
 18 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, M<sub>1</sub> *yaxsenunēt*. 19 Mf<sub>2</sub>, <sub>3</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> om.  
 20 Mf<sub>1</sub>, <sub>2</sub> *kolā mā*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, K, M<sub>1</sub> om. 22 Mf<sub>2</sub> *barā*; U<sub>1</sub> *bun*; K adds *zak*  
 23 U<sub>1</sub>, <sub>3</sub>, D, M<sub>1</sub> add *ik*. 24 U<sub>1</sub> *min*; M<sub>1</sub> om. 25 Mf<sub>2</sub> *pardīzēt*. 26 Mf<sub>2</sub>, A *ō*;  
 Mf<sub>8</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *valā*; Mr<sub>1</sub> *valā* i. 27 Mf<sub>2</sub>, <sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>,  
 D, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 28 U<sub>1</sub>, <sub>3</sub> °*āt*; D adds *Amahraspandān guft aēy*  
*nyāyišn lēnā zak aīš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u*  
*kolā-č min patmānīh barā parīzēt val šapīrān arzānīkān dāt.* 29 So Mf<sub>1</sub>, <sub>2</sub>,  
 U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B; rest *nisadā*; K, M<sub>1</sub> *nisadā*; rest *nasīm*. 30 Mf<sub>8</sub>, U<sub>1</sub>, D, L<sub>12</sub>, M<sub>1</sub>  
 om. 31 Mf<sub>1</sub> °*gōyēt*; Mf<sub>8</sub>, K, A, M<sub>1</sub>, Mr<sub>1</sub> *frāgōyōt*; U<sub>1</sub>, <sub>3</sub>, D *frāgōyōt* i;  
 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *frāgōyōt* i. 32 U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D pref. *u*. 33 Mf<sub>1</sub>, <sub>2</sub>,  
 U<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub>, Mr<sub>2</sub> om. 34 Mf<sub>1</sub> °*gōyēt*; Mf<sub>2</sub> *frāgōyōt* i; Mf<sub>8</sub>, U<sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A,  
 M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāgōyōt*; U<sub>1</sub> om. *gōyōt*. 35 M<sub>1</sub> om. 36 M<sub>2</sub> °*vūnt*. 37 Mf<sub>1</sub> om.  
 38 M<sub>1</sub> *madam*. 39 Mf<sub>2</sub> *ruān*; K adds *ik*. 40 Mf<sub>1</sub>, K, A, Mr<sub>1</sub> om. 41 U<sub>1</sub> *yāitūnēt*;  
 D adds in the margin *yāitūnēt*; K °*sunet*; M<sub>1</sub> °*sūnd*. 42 Mf<sub>1</sub> *mā*; D, A,  
 M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om; Mf<sub>2</sub> om. *ce . . . nafšā xūp dāšt yehvūnēt*. 43 M<sub>1</sub> *mavan-aš*.  
 44 U<sub>2</sub>, Mr<sub>2</sub> add *i Mitr* i; U<sub>3</sub>, L<sub>12</sub>, M<sub>2</sub> add *i*; A, Mr<sub>1</sub> add *Mitr* i. 45 Mf<sub>1</sub>, <sub>3</sub>, U<sub>2</sub>, K,  
 M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> i; A om. 46 A, M<sub>1</sub> om. 47 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om.  
 48 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub> *hamā*; Mf<sub>8</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *hamāe*. 49 K, L<sub>12</sub> om.  
 50 So Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; K *nisadā*; rest *nasīm*. 51 Mf<sub>1</sub> *Xvarxšēt*. 52 All  
 except Mf<sub>1</sub>, <sub>3</sub>, U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub> om. 53 So Mf<sub>1</sub>; rest *arvandasp*. 54 Mf<sub>1</sub>, <sub>2</sub>,  
 U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 55 Mf<sub>1</sub> *Xvarxšēt*. 56 Only in Mf<sub>1</sub>, <sub>3</sub>.  
 57 MSS. *arvandasp*; Mf<sub>2</sub> *arvand sūsiā*. 58 M<sub>1</sub> *yemalelūnt*. 59 Mf<sub>2</sub> pref. *namāz*  
*ō valā kart yehvūnēt* and has *min valā šapīr mekadrūnam mavan ranj i pavan*  
*kār karpak val gerān mekadrūnyēn* instead of *ō li . . . karpak vabidūntan*;  
 U<sub>2</sub> gives *min valā . . . gerān mekadrūnyēn* in the text, but *ō li . . . karpak*  
*vabidūntan* in the margin; A gives both renderings; M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> give both  
 with *Xvarxšēt arvandasp guft* prefixed to *ō li valā . . .*; M<sub>3</sub> adds *nyāyišn*  
*min valā . . . val gerān mekadrūnyēn* at the end of the paragraph after *rās i li*  
*yaxsenunam yātūnam vazlūnam lā pavan ranj yaxsenunam*. 60 M<sub>1</sub> om. 61 M<sub>1</sub>  
*val*. 62 U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *mavan ranj* i. 63 Mf<sub>1</sub>, <sub>3</sub>, U<sub>1</sub>, D add *i*.  
 64 All except U<sub>1</sub>, <sub>2</sub>, D, M<sub>2</sub>, Mr<sub>1</sub> add *u*. 65 Mf<sub>1</sub>, D *kartan*. 66 U<sub>2</sub>, Mr<sub>2</sub> °*rūnam*;  
 A, Mr<sub>1</sub> °*rūnd*. 67 All except Mf<sub>8</sub>, D, L<sub>12</sub>, A, M<sub>1</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *i*. 68 Mf<sub>2</sub> adds  
*pavan*; U<sub>1</sub> adds *pavan* and has *li-č* in Av. characters; M<sub>1</sub> om; M<sub>2</sub> changes *li-č*  
 into *ranj pavan*. 69 M<sub>1</sub> *min*. 70 Mf<sub>1</sub> *aēy*; U<sub>2</sub>, D, M<sub>2</sub> om. 71 Mf<sub>2</sub>, D om.  
 72 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 73 Mf<sub>2</sub>, K om. 74 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub> add *i*.  
 75 So Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; K, M<sub>1</sub> *nisadā*; rest *nasīm*. 76 M<sub>1</sub> *valā* i.  
 77 Mf<sub>8</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub> om; D, A, Mr<sub>1</sub> add *i*. 78 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, M<sub>1</sub> om. 79 Only Mf<sub>2</sub>,  
 U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>, <sub>3</sub> have *mēnūk . . . hučāšmīk*. 80 U<sub>4</sub> *Arkdvīsūr*; D, F<sub>2</sub>, B  
*Arkdvīsūr*; M<sub>2</sub> om. d. 81 D, F<sub>2</sub>, B *čašmī*; M<sub>1</sub> °*ak*; M<sub>2</sub> °*ih* and adds *mayā*  
*nsīmīh mayā āinmīh mayā amat Ohrmazd yehabūnt*. 82 Mf<sub>2</sub> pref.  
*mayā* i; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D, M<sub>1</sub> pref. *mayā*; A, Mr<sub>1</sub> pref. *u*. 83 Mf<sub>2</sub>,  
 U<sub>1</sub>, D, M<sub>1</sub> om. 84 Mf<sub>2</sub> *namāz*. 85 M<sub>1</sub> om. 86 Mf<sub>2</sub> om. 87 Mf<sub>2</sub> adds *val*.  
 88 M<sub>2</sub> °*vūnast*. 89 A, Mr<sub>1</sub> om. 90 Mf<sub>2</sub> *harvīspīn*. 91 Mf<sub>2</sub> *dāmā dahīšn*; M<sub>1</sub>  
*dāmā*. 92 Mf<sub>1</sub>, <sub>2</sub>, M<sub>1</sub> om. 93 Mf<sub>1</sub>, M<sub>1</sub> om; Mf<sub>2</sub> om. *u hič . . . nikīrēt*. 94 Only

in  $Mf_2$ , D, A,  $M_1$ ,  $Mr_1$ . 95  $Mf_2$  *hiær*;  $Mf_1$  *hiær* with *hiær* in the margin; A,  $M_1$ ,  $Mr_1$  *hiær*; rest have *hiær*. 96  $M_1$  adds *u Atāš*. 97  $Mf_2$  *yedründ*;  $Mf_1$ ,  $U_2$ , D, K,  $L_{12}$ , A,  $M_2$ ,  $Mr_1$ , 2 add *nasīm*. 98 So  $Mf_1$ , 2,  $U_1$ , 4, F<sub>2</sub>, B,  $M_1$ ; K *nisadā*; rest *nasīm*. 99  $Mf_2$ ,  $U_4$ , F<sub>2</sub>, B om. 100  $U_2$ , 3, 4, K, F<sub>2</sub>, B,  $L_{12}$ , A,  $M_2$ ,  $Mr_1$ , 2 om. 101 So  $Mf_1$ , 2,  $U_1$ , 4, F<sub>2</sub>, B; K *nisadā*; rest *nasīm*. 102  $Mf_1$ ,  $U_1$ , D, A,  $Mr_1$ , 2,  $U_4$ , F<sub>2</sub>, B om. 103  $Mf_2$ ,  $M_2$  *Gāyōmart*; rest *Gāyōmart*. 104  $Mf_2$ ,  $U_4$ , F<sub>2</sub>, B om. the gloss;  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$  om. 105  $U_2$ , 3, A,  $M_2$ , 3,  $Mr_1$ , 2, om. 106 MSS. *Gāyōmart*. 107  $U_2$ , K,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  om. 108  $Mf_1$  adds *i*. 109  $Mf_1$ ,  $U_1$ ,  $M_1$  *lenā*; D *ō lenā*;  $L_{12}$  *mavan*. 110  $Mf_1$ , 3,  $U_1$ , D,  $M_1$  add *kart yehvūnēt*; A,  $Mr_1$  *ān*. 111  $Mf_1$  adds *i*;  $Mf_2$ ,  $U_3$ , K,  $L_{12}$ ,  $M_1$  *vēh*;  $U_1$ , D om. 112 So A,  $Mr_1$ ;  $U_3$ , D,  $M_1$  *°yēn*; rest have *°rund*. 113  $M_1$  *mavan mekad rūnyēn* for *mekadrūn mavan*. 114  $M_2$  *kaš*. 115  $Mf_1$ , 3,  $U_1$ , 2, 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *°tunt*; K *xavātunt i*. 116 A,  $Mr_1$  *mavan*;  $M_1$  om. rest of the paragraph. 117  $Mf_1$ ,  $U_2$ , A,  $M_2$ ,  $Mr_1$ , 2, om. 118  $Mf_1$ ,  $U_2$ , 3, K,  $L_{12}$ , A,  $M_2$ , 3,  $Mr_1$ , 2 om. 119  $Mf_1$  *°dūnēt*. 120  $Mf_1$  *brāt*;  $Mf_2$  *brāt* written under *ax*. 121  $Mf_1$ ,  $U_3$ ,  $M_2$  om. 122  $Mf_1$  *brāt*;  $Mf_2$  *brāt* written under *ax*. 123  $Mf_1$ ,  $U_2$ ,  $M_2$  om. 124 So  $Mf_1$ , 2,  $U_1$ , 4, F<sub>2</sub>, B; K,  $M_1$  *nisadā*; rest *nasīm*. 125  $Mf_2$  *i*;  $U_4$ , F<sub>2</sub>, B om. 126 All except  $Mf_1$ , 2 have *Zartuhašt*;  $M_2$  *Zartuštā*. 127 Only in F<sub>2</sub>, B,  $L_{12}$ , A. 128  $Mf_2$ ,  $U_1$ , K,  $Mr_2$  *Spīt-mān*. 129 Only in  $U_4$ , F<sub>2</sub>, B. 130  $U_1$ , 2 *ahravān*;  $L_{12}$  om. 131 MSS. *Fravāhr*. 132 Only in D, A,  $M_1$ ,  $Mr_1$ ;  $Mf_1$  om. *u . . . aēγ*;  $Mf_2$ ,  $U_4$ , F<sub>2</sub>, B om. the gloss. 133  $U_2$  adds *i*;  $M_2$  *Zartušt*;  $M_3$  *Zartuhašt Spītāmān*;  $Mr_2$  *Zartuhašt i*; rest have *Zartuhašt*. 134  $L_{12}$  om;  $M_1$  *yemalelūnt*. 135 Only in A,  $M_1$ ,  $Mr_1$ . 136  $U_2$ ,  $M_1$  om. 137  $Mf_2$  *ō*;  $U_1$ , 3, K *ān*;  $U_2$ , A,  $M_2$ , 3,  $Mr_1$ , 2 pref. *ō*; D adds *ō*;  $M_1$  adds *i kart yehvūnēt mavan min li ō*. 138  $Mf_1$  adds *i*;  $Mf_2$ ,  $U_1$ , 3, K,  $L_{12}$  *vēh*;  $U_2$ , D, A,  $M_2$ ,  $Mr_1$ , 2 pref. *viš*. 139 So D;  $Mf_1$  *patirad*; A *°runēm*; rest *°rūnt*. 140  $M_1$  *hanā*. 141  $Mf_1$ ,  $U_1$ , K om. 142  $Mf_1$  adds *i*;  $U_3$ ,  $M_1$  om; D *vēh*. 143  $Mf_1$ ,  $M_1$  *Mazdīstān*;  $U_1$ , K *Mazdastān*;  $U_2$  *Mazdiyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145  $Mf_1$  *šapir i*;  $M_1$  *šapir*. 146  $Mf_1$  *yekimūndt*. 147  $Mf_1$  *u zak i*;  $U_1$ , 3 add *i*; A *ān*;  $M_1$  pref. *u*. 148  $U_2$ ,  $L_{12}$ ,  $M_2$  add *i*; K adds *pavan*. 149  $M_1$  adds *ait*. 150  $M_1$  pref. *mavan*. 151  $U_1$  *vabidūnēt*. 152 So  $Mf_1$ , 2,  $U_1$ , 4, F<sub>2</sub>, B,  $M_1$ ; K *nisadā*; rest *nasīm*. 153  $Mf_2$  *val i*. 154  $U_4$ , F<sub>2</sub>, B *°vist*. 155  $U_4$ ,  $M_1$  om. 156 So in  $M_2$ , 3,  $U_2$ , D, K, A,  $M_2$ , 3,  $Mr_1$ , 2; rest om. 157 So  $U_4$ , F<sub>2</sub>, B;  $Mf_1$  *gētik*; rest *gēti*. 158  $Mf_1$ , 2,  $U_4$ , F<sub>2</sub>, B om. *č*; K adds *i*. 159 So  $U_4$ , F<sub>2</sub>, B;  $Mf_1$  *havād*;  $Mf_2$  *yehvūnēt havād*; D *yehvūnt*;  $Mf_1$  *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160  $Mf_2$ ,  $M_2$  add *i*. 161  $Mf_2$  *°vūnt*. 162  $Mf_2$  om. 163  $Mf_2$ , F<sub>2</sub> B *varšānde*; K *varšin*;  $L_{12}$  om;  $M_1$  *varšīnih*. 164  $U_1$ , 2, 3,  $L_{12}$ ,  $M_1$ , 2, 3,  $Mr_1$ , 2 add *i*. 165  $Mf_1$ ,  $U_1$ , 2, 3, 4, D,  $M_1$ , *Xvatā*;  $L_{12}$  *Xvatān*. 166  $U_1$ , 3,  $L_{12}$ ,  $M_1$  om; D K *aēγ*. 167  $Mf_1$  changes *frārōntar* into *frārōn mēništar*;  $Mf_2$ ,  $U_2$ , 4, F<sub>2</sub>, B, A,  $M_2$ ,  $Mr_1$ , 2 *frārōn mēništar* for *frārōntar mēnišn*;  $Mf_2$ ,  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$  *frārōntar*. 168  $Mf_1$ , 3,  $U_1$ , 3, 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *°dūnyēn*;  $Mf_2$  *dūnt*. 169  $Mf_2$ ,  $U_1$ , 2, 3, D, A,  $M_1$ , 2,  $Mr_1$ , 2 om. 170  $Mf_2$  adds *frārōn mēništar*;  $U_1$  om. *č*;  $U_2$ , 3,  $L_{12}$ ,  $M_2$ , 3,  $Mr_2$  *mavan čē*;  $U_4$ , F<sub>2</sub>, B *min-č*. 171  $Mf_2$ ,  $U_1$ , 3, D, A om. 172  $U_2$ ,  $M_2$ ,  $Mr_2$  *kapak*. 173  $U_2$ ,  $M_2$ ,  $Mr_2$  pref. *yehvūnēt*;  $L_{12}$  *yehvūnēt*; A,  $Mr_1$  pref. *yehvūnt*. 174  $Mf_1$  om. *h*;  $Mf_2$ , 3 add *i*. 175  $U_1$  *ān*;  $U_4$  *zak*;  $M_1$  *val*. 176  $U_2$  *yehabūnam*. 177  $Mf_1$ ,  $U_1$ , 3, D, K,  $L_{12}$ ,  $M_1$ ,  $Mr_2$  om. *m*. 178  $Mf_2$  *rušn*. 179 D, K,  $M_1$  om. 180  $Mf_2$ ,  $U_1$  om;  $U_2$ , A,  $M_2$ , 3,  $Mr_1$ , 2 *rōšnīh zak* for *zak rōšnīh*; D adds *i*. 181  $Mf_1$ ,  $U_1$ , 3, K,  $L_{12}$ ;  $M_1$

*rōšn.* 182 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>2</sub> om. 183 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *bālist*; K *ō bālist*, M<sub>1</sub> *bālistan*. 184 U<sub>1</sub>, <sub>3</sub>, D, M<sub>1</sub> *bālinān*; A *bālinēt*. 185 U<sub>1</sub>, <sub>3</sub> D, A, M<sub>1</sub> om. 186 M<sub>1</sub> gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtūnāt aēy Xvaršēt pāe*. 187 Mf<sub>2</sub>, *rušn*. 188 M<sub>1</sub> *ae* for *pavan Lak madam*. 189 U<sub>4</sub>, F<sub>2</sub>, B om. 190 M<sub>1</sub> adds *Ōhrmasd min lak*; Mr<sub>4</sub> adds *Ōhrmasd*. 191 Mf<sub>2</sub>, M<sub>3</sub> give *pavan rasišnīh vartišnīh i Tan Pasin* instead of *vartišn yehamtūnāt*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *pavan rasišnīh vartišnīh Tan Pasin*; U<sub>4</sub>, F<sub>2</sub>, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasin*; D adds after *šapīrīh Tan i Pasin, min daftar i zakāe: pavan lak Awzūnīk Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasin*. 192 Only M<sub>1</sub> gives *aēy . . . Ristārtiz*. 193 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *min sarītarīh . . . Tan i Pasin*; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> give this sentence after *harā vabidūn*. 194 U<sub>3</sub> *sarītarīh*. 195 M<sub>1</sub> *u*. 196 So Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 197 A *pasin*. 198 Mf<sub>1</sub>, <sub>3</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub> om. the rest; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *mavan*. 199 U<sub>4</sub>, D, F<sub>2</sub> B *°tūnīm*. 200 So Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B; U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub> *arzanīh*; A, Mr<sub>1</sub>, <sub>2</sub> *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūnāt min sarītarīh pavan newakīh i Tan Pasin*. All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz zufr yedrūntan*; U<sub>1</sub>, <sub>3</sub>, D further add *u pavan kolā ēvak ašem vohu rōēšā frōttar vabidūntan*.

## I. 6

1 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> pref. *Xvaršēt amark rāyōmand arvandas p yezbeznām*. 2 U<sub>1</sub>, M<sub>1</sub> om. 3 Mf<sub>1</sub>, <sub>2</sub> *frēhgōyōt*; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāgōyōt*; U<sub>4</sub>, F<sub>2</sub>, B *frāxvīgōyōt*; D *frāgōyōt*. 4 Mf<sub>1</sub>, M<sub>3</sub> *yezbeznām*; U<sub>4</sub>, F<sub>2</sub>, B *aizām*. 5 So U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> *mavan*; rest om. 6 Mf<sub>2</sub> om. *ō*. 7 So Mf<sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 8 M<sub>1</sub> om. *ik*. 9 So Mf<sub>1</sub>, <sub>2</sub>; rest 1000 in numerals; U<sub>4</sub>, F<sub>2</sub>, B *°m*. *hazār . . . buland*. 10 Mf<sub>2</sub> adds *ih*. 11 Mf<sub>2</sub> D om. *i*. 12 U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> *°tāštēt*. 13 Mf<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om.; M<sub>1</sub> *u*. 14 Mf<sub>2</sub>, U<sub>1</sub>, D, M<sub>1</sub> om. 15 M<sub>1</sub> adds *aēy kabad buland*. 16 So Mf<sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 17 U<sub>3</sub>, M<sub>3</sub> *ākāš*. 18 Only in D; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> have *u*. 19 Only in D; Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 20 Mf<sub>1</sub>, <sub>2</sub> *dātistān*; Mf<sub>3</sub>, K *dēnāk*; U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> *denīh*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; M<sub>1</sub> om. *u zyaš bēn xvāškārīh*. 22 L<sub>12</sub>, M<sub>3</sub> *xvāškārīh*. 23 Mf<sub>1</sub> om. 24 U<sub>1</sub> adds *i*. 25 Mf<sub>2</sub> *advāb*; M<sub>1</sub> *axvīh*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 27 Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *būšasp*. 28 A om. *ū*. 29 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 30 Only U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give *aydwārīh yedrūnišn*. 31 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B *jīkār*; Mf<sub>2</sub> *jīgār*; U<sub>1</sub>, D *jīgar*; U<sub>3</sub> *jīgar* but *jīgār* in margin; K *jīgārā*; M<sub>1</sub> *jīkār* and adds *vāzē aēy-aš zurōmand bāsā*.

## I. 7

1 A *m* is missing. 2 D, M<sub>1</sub> om. 3 Mf<sub>2</sub> *matān*. 4 Mf<sub>1</sub> *dehupātān* but *ān* scratched out; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub> add *ān*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *yān*. 5 Mf<sub>1</sub> *yezbeznām*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *aizām*. 6 Mf<sub>2</sub> *pavan*; A, M<sub>3</sub> add *i*; M<sub>1</sub> *min*. 7 Mf<sub>2</sub> om; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> in Av. characters. 8 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *dāt*; M<sub>1</sub> *°bānēt*. 9 A, Mr<sub>1</sub> *havātūm*. 10 Mf<sub>3</sub>, U<sub>1</sub> om. *u*. 11 So A, Mr<sub>1</sub>; rest *Yazdān*. 12 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. rest of the paragraph; U<sub>1</sub>, <sub>3</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> add *°i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr<sub>1</sub> add *i*. 17 U<sub>1</sub>, D, K *Xvātā*.

18 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 U<sub>8</sub>, M<sub>2</sub>, *rēyōmand*; D, K om. *ā*. 20 U<sub>1</sub>, *ā*, D, K, A, M<sub>1</sub>, *ā*, Mr<sub>1</sub> *arvandas*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *arvandast*. 21 M<sub>2</sub> *yezbeṣūnam*.

## I. 8

1 Mf<sub>2</sub> *Tišt-č* i; U<sub>4</sub>, F<sub>2</sub>, B *Tišt-č*. 2 Mf<sub>1</sub> *drustih*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *drusēt*; Mf<sub>3</sub>, U<sub>1</sub>, *ā*, D, K, L<sub>12</sub>, M<sub>2</sub>, *ā*, Mr<sub>2</sub> *drustih* i. 3 Mf<sub>2</sub> *čašmih*; U<sub>4</sub>, F<sub>2</sub>, B *čišmak*. 4 U<sub>1</sub>, *ā*, *ā*, D, F<sub>2</sub>, B *izām*; M<sub>1</sub> *izām* and adds *aēy Tišt stārak rā*. 5 Mf<sub>1</sub>, *ā*, L<sub>12</sub> om. *Tišt* . . . *vārišnik Tišt stār rā izām*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B pref. *Tišt i star i rāyōmand gadāōmand aizām*. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B i. 7 Mf<sub>2</sub> om. *ae* . . . *vārān*. 8 Only in K, A, M<sub>1</sub>, Mr<sub>1</sub>. 9 Mf<sub>2</sub> om. *vārišnik* . . . *izām*; U<sub>2</sub>, M<sub>2</sub> add i; U<sub>4</sub>, F<sub>2</sub>, B give *Tišt ānā* for *vārišnik Tišt stār*; A, Mr<sub>1</sub> om. *ih*. 10 U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, *ā* *stārak*; M<sub>1</sub> om. 11 M<sub>2</sub> *yezbeṣūnam*. 12 Mf<sub>2</sub> adds i; U<sub>2</sub>, D, K, A, M<sub>2</sub>, Mr<sub>1</sub>, *ā* have *rāyōmand gadāōmand Tišt stārak rā yezbeṣūnam* for *Tišt* . . . *yezbeṣūnam*; U<sub>4</sub>, F, B om. the sentence. 13 Mf<sub>1</sub> *star* i; Mf<sub>2</sub>, M<sub>1</sub> om.; Mf<sub>3</sub>, U<sub>8</sub>, L<sub>12</sub> *star*; M<sub>2</sub> *stārak*. 14 Mf<sub>1</sub>, *ā* add i. 15 M<sub>1</sub> adds *rā*. 16 Mf<sub>1</sub> *°bexamnam*; Mf<sub>2</sub>, *ā*, U<sub>1</sub>, *ā*, L<sub>12</sub> *izām*. 17 Mf<sub>1</sub>, *ā*, U<sub>4</sub>, K, F<sub>2</sub>, B *star*; Mf<sub>2</sub> *kukbā*; D, A, M<sub>1</sub>, Mr<sub>1</sub>, *ā* *stārak*. 18 Mf<sub>2</sub>, U<sub>1</sub>, K, A, Mr<sub>1</sub>, *ā* om. 19 Mf<sub>2</sub> om. 20 Mf<sub>1</sub> *°bexamnam*; Mf<sub>2</sub>, U<sub>1</sub>, A *izām*. 21 Mf<sub>1</sub>, *ā*, *ā*, M<sub>2</sub> om. the sentence; K gives the sentence before *Vanand* . . . *yezbeṣūnam*. 22 U<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> *stārak* for *stār* i. 23 A *gadād*; M<sub>1</sub> pref. *u*; Mr<sub>1</sub>, *ā* pref. i. 24 Mf<sub>1</sub> *Spēhīr*; M<sub>1</sub> *Spās*. 25 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 26 Mf<sub>2</sub> adds i. 27 Mf<sub>1</sub> *°bexamnam*; Mf<sub>2</sub>, U<sub>1</sub>, *ā*, K, F<sub>2</sub>, B *izām*; U<sub>8</sub> *°bexūn*. 28 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *Zrvān*; A, Mr<sub>1</sub> *Zamānak*; M<sub>2</sub> *ā* in Av. characters. 29 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. 30 U<sub>1</sub> *Akanār*. 31 Mf<sub>1</sub>, M<sub>2</sub> *yezbeṣūnam*. 32 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *Zrvān*; A *Zamānak*; M<sub>2</sub> gives the sentence after *Vāt* . . . *izām*. 33 A om. 34 U<sub>2</sub>, M<sub>1</sub> *dēr*. 35 Mf<sub>1</sub>, D *Xvātā*; U<sub>8</sub> *Xvādā*. 36 Mf<sub>1</sub>, M<sub>1</sub>, *ā* *yezbeṣūnam*. 37 Mf<sub>1</sub>, *ā*, *ā*, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the sentence; M<sub>1</sub> pref. *u*. 38 U<sub>2</sub>, A, M<sub>2</sub> om. 39 A, Mr<sub>1</sub> om. K. 40 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, *ā* *dāt*; M<sub>1</sub> *°dahāk*. 41 U<sub>2</sub> repeats *Zamān* i *Dirang Xvātāe izām*; M<sub>2</sub> *yezbeṣūnam*. 42 Mf<sub>1</sub> om. *z*; Mf<sub>2</sub>, K *rāstak*; M<sub>1</sub> *razist*. 43 U<sub>1</sub>, D, M<sub>1</sub> om.; K *ā*. 44 So Mf<sub>2</sub>, D; rest *Frazānik*. 45 Only in Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B. 46 Mf<sub>1</sub>, M<sub>2</sub> *yezbeṣūnam*. 47 Only M<sub>1</sub> gives the gloss. 48 Mf<sub>2</sub>, U<sub>1</sub>, K, M<sub>1</sub> om. 49 So in Mf<sub>1</sub>, *ā*, *ā*, U<sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub>, *ā*; rest om. 50 Mf<sub>1</sub>, *ā*, U<sub>1</sub>, *ā*, M<sub>2</sub> *Mazdastān*; Mf<sub>2</sub> *Māzdasitān* i; U<sub>3</sub>, L<sub>12</sub>, A, M<sub>1</sub>, *ā*, Mr<sub>1</sub>, *ā* *Māzdasitān*; U<sub>4</sub>, F<sub>2</sub>, B *Mazdastān*; D *Māzdayasnān*; K *Māzdasitān* i. 51 Mf<sub>2</sub>, U<sub>1</sub>, K, A, M<sub>1</sub> *izām*. 52 Mf<sub>1</sub>, *ā*, *ā*, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the rest of the paragraph; U<sub>2</sub>, *ā*, K *rāš*. 53 U<sub>1</sub>, D, K om. 54 K om. 55 U<sub>2</sub>, *ā*, M<sub>2</sub>, *ā*, Mr<sub>2</sub> add i; A, Mr<sub>1</sub> om. *ih*. 56 M<sub>2</sub> *yezbeṣūn*. 57 Only M<sub>1</sub> gives the gloss. 58 M<sub>2</sub> *yezbeṣūn*. 59 U<sub>2</sub>, M<sub>2</sub> *min*; K om. the gloss; M<sub>1</sub> *aēy nāyūtāk*. 60 U<sub>1</sub> om.; M<sub>1</sub> *mavan min*. 61 So U<sub>1</sub>, *ā*, *ā*, M<sub>2</sub>, *ā*, Mr<sub>2</sub>; rest om. 62 D *bahārik*; M<sub>1</sub> *bārik*. 63 A, Mr<sub>1</sub> om. 64 Mr<sub>2</sub> om. *ī*. 65 U<sub>2</sub>, M<sub>2</sub> *ā* in Av. character. 66 U<sub>8</sub> *rāš* with *ā* in Av. character; M<sub>2</sub> *rāš*. 67 U<sub>1</sub>, D om. 68 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, *ā* *Kōh* with *h* in Av. character. 69 M<sub>1</sub> om. 70 M<sub>2</sub> *yezbeṣūnam*.

## I. 9

1 Mf<sub>2</sub> adds *č*; U<sub>1</sub>, *ā*, L<sub>12</sub>, A, M<sub>2</sub> *°vist*; D, K *°vistān*; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, *ā* *°vist*. 2 Mf<sub>1</sub>, *ā*, L<sub>12</sub>, add i. 3 D *mēnūk Yasat* for *Yasat i mēnūk*. 4 Mf<sub>2</sub>, U<sub>1</sub>, *ā*, F<sub>2</sub>, B, M<sub>1</sub> om. 5 U<sub>1</sub>, M<sub>1</sub> *izām*; U<sub>4</sub>, F<sub>2</sub>, B *aizām*. 6 Mf<sub>2</sub> adds *č*; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, *ā* *°vist*; U<sub>1</sub>, *ā*, D, A, M<sub>2</sub> *°vist*; M<sub>1</sub> pref. *u*. 7 Mf<sub>2</sub>, *ā*, U<sub>2</sub>, *ā*, D, K, L<sub>12</sub>, M<sub>2</sub>, *ā*, Mr<sub>1</sub>, *ā*

add *i*. 8 *Mf*<sub>1</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*; *L*<sub>12</sub> om. 9 *Mf*<sub>2</sub>, *U*<sub>2</sub>, 4, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *A*, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 om. 10 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *gētiḥā*. 11 *Mf*<sub>2</sub>, 2, *U*<sub>1</sub>, 2, *M*<sub>1</sub> *izam*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *āizam*. 12 This gloss is found only in *D*, *M*<sub>1</sub>, 1; *M*<sub>1</sub> has *aēy*. 13 *M*<sub>1</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*. 14 *M*<sub>3</sub> om. 15 *M*<sub>1</sub> pref. *hanā*. 16 MSS. *Atāš*. 17 *M*<sub>1</sub> om. 18 *M*<sub>1</sub> om. 19 *M*<sub>1</sub> om. 20 *M*<sub>1</sub> om. 21 *M*<sub>3</sub> *hanā*. 22 *D* *hamde*; *M*<sub>1</sub> *hamak*. 23 *M*<sub>1</sub> om. 24 *D* *amat*. 25 *M*<sub>1</sub> *ānman*. 26 *M*<sub>1</sub> *xaditūnēt*. 27 *M*<sub>1</sub> *mēnūk Yazat* for *Yazat i mēnūk*. 28 *M*<sub>1</sub> *xaditūnēt*. 29 *Mf*<sub>1</sub>, 2, *L*<sub>12</sub> om. from here to the end of the paragraph; *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* give the sentence thus: *zak i naḥšā ruvān izam*; *U*<sub>2</sub>, *K*, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 pref. *ō*. 30 So in *U*<sub>2</sub>, *D*, *A*, *M*<sub>2</sub>, 2, *Mr*<sub>1</sub>; rest om. 31 *K* *iz*; remainder cut off in binding; *M*<sub>2</sub> *yezberūnam*. 32 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *zak i naḥšā Fravāhr izam*; for *Fravāhr i naḥšā rā izam*; *A*, *Mr*<sub>1</sub> pref. *sak*; *M*<sub>1</sub> pref. *u*; *M*<sub>2</sub>, *Mr*<sub>2</sub> pref. *ō*; all except *M*<sub>1</sub> have *Fravāhr*. 33 *U*<sub>1</sub>, 2, *K* om. 34 *K* cut off in binding; *M*<sub>2</sub> *yezberūnam*. 35 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. the sentence; *U*<sub>2</sub>, *A*, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 give *barā*; rest om. 36 *U*<sub>1</sub>, *K* add *valā*; *U*<sub>2</sub>, *D*, *M*<sub>3</sub> give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; *M*<sub>1</sub> *li ayāwārīh Ōhrmazd*. 37 *K* cut off in binding. 38 *K*, *M*<sub>1</sub>, *Mr*<sub>1</sub>, 2 om. 39 *U*<sub>1</sub>, *K* om. 40 *Mf*<sub>2</sub> adds *i*; *U*<sub>1</sub> *šapirān*. 41 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *i*; *K* cut off in binding. 42 *Mf*<sub>2</sub> adds *i*; *U*<sub>2</sub>, *Mr*<sub>2</sub> pref. *u*. 43 All except *Mf*<sub>2</sub>, *M*<sub>1</sub> *Fravāhr*; *K* cut off in binding. 44 *M*<sub>2</sub> *yezberūnam*. 45 So *Mf*<sub>2</sub>, *U*<sub>2</sub>, 2, 4, *D*, *M*<sub>2</sub>; rest om. 46 *K* cut off in binding. 47 *A* *rāyōmand*. 48 *Mf*<sub>2</sub> *arvand-sasiā*; all except *U*<sub>2</sub> *arvandasp*; *K* *arvad* cut off in binding. 49 *U*<sub>2</sub>, *M*<sub>2</sub>, 2, *Mr*<sub>1</sub>, 2 *yezberūnam*; *A* pref. *rā*.

## I. IO

1 *Mf*<sub>1</sub> *Xva-xšēt*; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. the sentence. 2 Only in *Mf*<sub>2</sub>, *U*<sub>2</sub>, *L*<sub>12</sub>, *M*<sub>2</sub>.

## I. II

1 *Mf*<sub>1</sub> *Xvarxšēt*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, 2, *L*<sub>12</sub>, *M*<sub>2</sub>, 2 add *i*; *Mr*<sub>2</sub> om. the sentence. 2 *Mf*<sub>2</sub> adds *iḥ*; *U*<sub>1</sub> adds *gadāōmand*; *A* *rāyōmand*. 3 So *Mf*<sub>2</sub>, *U*<sub>2</sub>, *L*<sub>12</sub>; rest *arvandasp*; *A* adds *rā*. 4 *U*<sub>1</sub>, 4, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> *izam*; *A* pref. *rā*. 5 *K* *adīn-aš*. 6 *U*<sub>1</sub>, *M*<sub>1</sub> *mavan*. 7 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *M*<sub>2</sub> *Xvarxšēt*; *L*<sub>12</sub> *Xvarēšēt*. 8 *Mf*<sub>1</sub> om. 9 *U*<sub>2</sub> *xadūinak*. 10 So *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; rest *amat*; *M*<sub>1</sub> *xadūinak* in place of the gloss. 11 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. *adīn* . . . *tāpēt*. 12 *M*<sub>1</sub> *mavan*. 13 *Mf*<sub>1</sub> *Xvarxšēt*. 14 *K* *rōč i*. 15 *M*<sub>1</sub> *amat lālā yātūnēt*; *M*<sub>2</sub> pref. *čigōn*. 16 *Mf*<sub>2</sub> *yekatimund*; *U*<sub>1</sub> *°mūnēt*; *K* *yekavimtand*. 17 *Mf*<sub>2</sub> adds *ān*; *K* adds *u mēnūk*; *M*<sub>2</sub> pref. *levatā*. 18 *K* adds *i*. 19 *U*<sub>4</sub>, *F*<sub>2</sub>, *B* 100 *kānak*. 20 *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *M*<sub>1</sub>, 2 om. 21 *Mf*<sub>1</sub> adds *i*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* 1000 *kānak*. 22 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 23 *Mf*<sub>2</sub>, *U*<sub>2</sub>, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 24 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *barā*; only *D*, *M*<sub>1</sub>, 2 give *ham*; rest om. 25 *Mf*<sub>2</sub>, *M*<sub>1</sub> *°yēn*. 26 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *hanā*; *D*, *M*<sub>1</sub> *sak*; *A*, *Mr*<sub>1</sub> *dēnā*. 27 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> om. 28 *Mf*<sub>2</sub>, *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 29 All except *Mf*<sub>1</sub>, 2, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 30 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *sātūnind*; *K* *rānētēt*. 31 *D* om. 32 *Mf*<sub>2</sub> om. 33 *Mf*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 34 *Mf*<sub>2</sub> *°kūnt*; *A* *°kūnēt*. 35 *Mf*<sub>2</sub> *madā*; *U*<sub>1</sub> om. 36 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 2, *D*, *K*, *A*, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub> om. 37 *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. 38 *Mf*<sub>1</sub> om. *iḥ*. 39 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 2, *D*, *M*<sub>1</sub>, 2, *Mr*<sub>2</sub> om. 40 *Mf*<sub>1</sub> om. *k*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, *L*<sub>12</sub>, *M*<sub>2</sub> add *i*; *Mr*<sub>2</sub> *ahrāēt*. 41 *Mf*<sub>1</sub> om. *ā*. *U*<sub>1</sub> om. *ē*. 42 *Mf*<sub>1</sub> om. *iḥ*; *U*<sub>2</sub>, *M*<sub>2</sub> *frāēdahišnih*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *frāēdahišnih i*. 43 *Mf*<sub>1</sub> om. 44 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 4, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>, *Mr*<sub>2</sub> om. 45 *Mf*<sub>2</sub> om. *rā*; *U*<sub>1</sub> om. *kīh*; *U*<sub>2</sub>, *M*<sub>2</sub> add *i*; *K* om. *k*. 46 *M*<sub>1</sub> om. the gloss. 47 *Mf*<sub>2</sub> om. 48 So *Mf*<sub>2</sub>, *U*<sub>1</sub>, 2, 2, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, 2, *Mr*<sub>2</sub>; rest *awsāyēt*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* repeat *pavan frāēdahišnih sak i ahrākīh gēhān* . . .

*awsāyāt*. 49 *Mf*<sub>1</sub>, 2, 3, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. the sentence; *D* pref. *u*; *L*<sub>12</sub> om. the sentence but has *frādahišnīh Xvaršēt amat* added above the line. 50 *U*<sub>3</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> om. *ih*. 51 *U*<sub>1</sub>, 3, *M*<sub>2</sub> *amat*; *U*<sub>3</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *amat Xvaršēt* for *Xvaršēt mavan*; *M*<sub>1</sub> *sak Xvaršēt*; *Mr*<sub>1</sub> *mavan Xvaršēt*. 52 *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 53 All except *U*<sub>3</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> have *arvandasp*; *D* adds *frādahišnīh sak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i Xvaršēt mavan amark rāyōmand u arvandasp aīi*.

## I. 12

1 *M*<sub>1</sub> om. 2 *Mf*<sub>1</sub>, *U*<sub>3</sub>, *K*, *L*<sub>12</sub>, *Mr*<sub>2</sub> *Xvarxšēt*; *Mf*<sub>2</sub> adds *i*; *M*<sub>2</sub> *Xvarxšast*. 3 *U*<sub>3</sub> *awzat*; *L*<sub>12</sub>, *M*<sub>2</sub> *awzyet*. 4 *Mf*<sub>2</sub>, *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 pref. *ae*; *U*<sub>1</sub>, 3, *D*, *K*, *L*<sub>12</sub>, *M*<sub>2</sub> *ae*. 5 *M*<sub>1</sub> °tūnd. 6 *U*<sub>1</sub>, 3, *D*, *K*, *L*<sub>12</sub>, *M*<sub>2</sub> om.; *M*<sub>1</sub> °vūnd. 7 *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *A*, *Mr*<sub>1</sub> add *i*. 8 MSS. give *yōšdās* throughout the paragraph; *K* adds *i*. 9 *Mf*<sub>2</sub> adds *i*. 10 *Mf*<sub>2</sub> *aš*. 11 *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> *lālayā*. 12 *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *Šēdān*; *M*<sub>1</sub> *Šēdā*. 13 *Mf*<sub>1</sub>, 3 om.; *M*<sub>1</sub> adds *zamīk*. 14 *Mf*<sub>1</sub>, 3, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *yedrūnd*; *Mf*<sub>2</sub> gives *yedrūnd* in the margin. 15 *K* has *mayā i xānik pāk yōšdās* *i mayā i tačāk yōšdās* *i for mayā tačāk . . . xān yōšdās*. 16 *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 2, 4, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>, 2, *M*<sub>2</sub> om. 17 *Mf*<sub>1</sub>, 2 om. *k*; *U*<sub>1</sub>, 3, *D*, *K*, *L*<sub>12</sub> *xānik*; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *ā* in *Av*. characters. 18 *Mf*<sub>1</sub> adds *aēγ pāk*; *Mf*<sub>2</sub> *pāk*; *U*<sub>1</sub>, 3, *D*, *L*<sub>12</sub> pref. *pāk*; *K* pref. *pāk* and adds *i*. 19 *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *pavan*; *Mf*<sub>2</sub> adds *pavan*; *U*<sub>1</sub>, *M*<sub>1</sub> om. 20 *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *M*<sub>2</sub> om. *ik*; *U*<sub>1</sub>, 3, *D*, *L*<sub>12</sub> *bilā*; *K* *tačāk*. 21 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 3, *D*, *L*<sub>12</sub> pref. *pāk*; *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 *pāk* and add *mayā i bilā pāk yōšdās*; *D* writes in *Pers.* *az digar ketāb* and adds *mayā tačāk yōšdās mayā i xān yōšdās*; *K* adds *i*; *M*<sub>2</sub> adds *aēγ bilā*. 22 *Mf*<sub>1</sub>, 3, *A* *pavan*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, *K*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *pavan*; *U*<sub>1</sub>, 4, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *M*<sub>1</sub> om. 23 *Mf*<sub>2</sub> *zrayk*; *U*<sub>1</sub>, 3, *M*<sub>2</sub> add *i*. 24 *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 4, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *M*<sub>1</sub> om. 25 *Mf*<sub>1</sub> *amrēšt*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *i*. 26 *M*<sub>1</sub> °vūnd. 27 *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 28 So *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>; rest *ahravān*. 29 All except *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *dām*; *M*<sub>1</sub> adds *dāmān*. 30 *Mf*<sub>1</sub> om. 31 *U*<sub>1</sub> *γal*; *A*, *Mr*<sub>1</sub> add *i*.

## I. 13

1 *Mf*<sub>2</sub> *madam*. 2 *U*<sub>1</sub>, *K* *mavan*; *M*<sub>1</sub> pref. *hat*. 3 *Mf*<sub>1</sub> *Xvarxšēt*. 4 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *lāla lā* for *lā lāla*. 5 So *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; *Mf*<sub>2</sub> *varxšāde*; *M*<sub>1</sub> *varšēt*; rest *varxšāde*. 6 *M*<sub>1</sub> has *aēγ lāla lā yātūnd vad zak zamān Šēdān* for *aēγ hambun-č*. . . 7 *U*<sub>4</sub>, *F*<sub>2</sub>, *B* °būn-ič. 8 *K* *dāmān i*. 9 *Mf*<sub>2</sub> *dērtar*; *U*<sub>3</sub>, *L*<sub>12</sub>, *M*<sub>2</sub> *arikitar*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *dērtar*. 10 *D*, *A*, *Mr*<sub>1</sub> °tūnēt; *Mf*<sub>1</sub> insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 *A*, *Mr*<sub>1</sub> pref. *ae*. 12 *U*<sub>2</sub>, *A*, *L*<sub>12</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub> *Šēdā*. 13 *Mf*<sub>1</sub>, 2 °vist; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *i*; *M*<sub>1</sub> adds *dāmān*. 14 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *murnčēnēnd*. 15 *Mf*<sub>2</sub> *hand*. 16 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *K*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub> om. 17 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* 7 in numerals; *D* *haft*. 18 *A* adds *rā*. 19 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 2, 3, *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 om. 20 *M*<sub>1</sub> gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnīh*. . . 21 *Mf*<sub>1</sub> om. *ih*. 22 *Mf*<sub>1</sub> *lā*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 23 *Mf*<sub>2</sub> *m š*. 24 So *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *A*; rest *ēstinišnīh*. 25 *Mf*<sub>1</sub> om. *lā*; *Mf*<sub>2</sub> om. *č*; *A*, *Mr*<sub>1</sub> pref. *u*. 26 So *U*<sub>4</sub>, *K*, *F*<sub>2</sub>, *B*; *Mf*<sub>1</sub> °rūnīman; *Mf*<sub>2</sub> °rūnd; *Mf*<sub>2</sub> °rūnyēn; *U*<sub>1</sub> *mekrānt*; rest °rūnt. 27 *Mf*<sub>1</sub>, *U*<sub>2</sub>, 3, *D*, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub> pref. *u*; *Mf*<sub>2</sub>, *H* om.; *Mf*<sub>2</sub> *u mavanšān*; *U*<sub>1</sub> *mavančšān*; *D* pref. *u* and adds in margin *pāspānīh*. 28 So *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *M*<sub>2</sub>; *Mf*<sub>1</sub> °rūnīman; *U*<sub>1</sub>, *M*<sub>2</sub> °rūnt; *U*<sub>2</sub>, *A*, *Mr*<sub>1</sub>, 2 °rūnd; *U*<sub>3</sub>, *D*, *L*<sub>12</sub> °rūnt and add

*u amat-č-šān mekadrūnand*; K om. 29 Mf<sub>1</sub> pref. *u amat*; Mf<sub>2</sub> adds *i*; K č-šān. 30 Mf<sub>1</sub>, s, U<sub>1</sub>, s, D, K, L<sub>12</sub>, M<sub>2</sub> *yehvūntan*; U<sub>2</sub> changes *dāštān* into *yehvūntan*; U<sub>4</sub>, F<sub>2</sub>, B *i štan*; A, M<sub>2</sub>, Mr<sub>2</sub> add *yehvūntan*; Mr<sub>1</sub> adds *yehvūnt*. 31 U<sub>4</sub>, F<sub>2</sub>, B pref. *yehvūnt*; D adds *aēy lā aiš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šān pāspānīh lā tuvān yehvūnt havāe*; K *hand*.

## I. 14

1 Mf<sub>2</sub> *yezbeṣrūnēt*; U<sub>4</sub>, F<sub>2</sub>, B *izd*; M<sub>1</sub> *yezbeṣrūd*. 2 Mf<sub>1</sub> *Xvarīēt*; K pref. *δ*. 3 So Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s; rest om. 4 So U<sub>4</sub>, F<sub>2</sub>, B; rest om. 5 Mf<sub>2</sub> *rāyōmand*. 6 All except Mf<sub>2</sub> om. 7 So Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest *arvandasp*; D adds *mavan kolā amat izēt Xvaršēt amark rāyōmand arvandasp rā*; M<sub>1</sub> adds *rā*. 8 Mf<sub>2</sub> om. *pavan . . . tamikān*. 9 M<sub>1</sub> *zak laxvār*. 10 U<sub>4</sub>, F<sub>2</sub>, B om. *ih*; M<sub>1</sub> *yaxsenunt*. 11 M<sub>1</sub> om. 12 U<sub>2</sub>, L<sub>12</sub> pref. *tam*; D om. *ikān*. 13 Mf<sub>2</sub> *laxvār*; M<sub>1</sub> *zak laxvār*. 14 M<sub>1</sub> *yaxsenunt*; Mr<sub>2</sub> om. *t*. 15 So in U<sub>1</sub>, 2, D, A, Mr<sub>1</sub>; rest om. 16 So F<sub>2</sub>, b; Mf<sub>1</sub> *tam tamikan*; U<sub>2</sub>, D, L<sub>12</sub> *tam tōmakān*; rest *tam tōmikān*. 17 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add extra *ā*; Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub> *Šēdān*; D *Šēdān* and adds *min bāhar i apāč ēštišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdān rā. aēy mavan tārikīh pētāh kunēt*. 18 Mf<sub>2</sub> *laxvār*; M<sub>1</sub> *zak laxvār*. 19 M<sub>1</sub> *yaxsenunt*. 20 So in U<sub>1</sub>, 2, D, A, M<sub>2</sub>; rest om. 21 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, M<sub>2</sub> om. 22 D scratches out *staxmakān* and gives *hazalān* in the margin. 23 Mf<sub>1</sub>, 2, s, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. *pavan . . . parikān*. 24 M<sub>1</sub> pref. *zak*. 25 M<sub>1</sub> *dāšt*. 26 All except U<sub>2</sub>, D, A om. 27 U<sub>1</sub>, K om. 28 M<sub>1</sub> *zak laxvār*. 29 M<sub>1</sub> *yaxsenunt*. 30 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 31 Mf<sub>2</sub>, U<sub>1</sub> *sež*. 32 All except Mf<sub>1</sub>, 2, s om. 33 U<sub>1</sub>, s, D, M<sub>2</sub> *nūhān*; M<sub>1</sub> *nihān*. 34 M<sub>1</sub> *rawišnīh*. 35 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *aš*; D gives *Kolā amat yezbeṣrūnēt Ōhrmazd rā* instead of *af-aš . . . Ōhrmazd*. 36 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *išt*; A, M<sub>1</sub>, Mr<sub>1</sub> *°bexūnēt*; Mr<sub>2</sub> *°bexūnam*. 37 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 38 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *aš*; Mf<sub>1</sub> *uš* with *u* in Pers. characters; A, Mr<sub>1</sub> pref. *u*. 39 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *išt*; Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> add *yehvūnēt*; A, Mr<sub>1</sub> *°bahūnēt* and adds *yehvūnēt*; M<sub>1</sub> om.; Mr<sub>2</sub> *°bexūnam* and adds *yehvūnēt*. 40 U<sub>1</sub> *°spadān*. 41 Mf<sub>1</sub>, U<sub>1</sub>, M<sub>1</sub> *aš*. 42 Mf<sub>1</sub> om. *b*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *išt*; Mf<sub>2</sub> *hast*; A, Mr<sub>1</sub> *°bexūnēt* and add *yehvūnēt*; M<sub>1</sub> om. 43 Mf<sub>1</sub>, D, M<sub>1</sub> om. 44 Mf<sub>2</sub> *xvēš*. 45 M<sub>1</sub> *aš*. 46 Mf<sub>1</sub> *°vist*; Mf<sub>2</sub> *°vist*; Mf<sub>2</sub> *°vīsp*. 47 Mf<sub>1</sub>, 2 *min*; D om. 48 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 49 Mf<sub>1</sub> adds *i*. 50 Mf<sub>1</sub>, s, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 51 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *č*. 52 MSS. *gētiḥ*; Mf<sub>2</sub>, F<sub>2</sub>, B *gētiḥā*; U<sub>2</sub>, 4 om.-

## I. 15

1 D pref. *kolā aiš*. 2 Mf<sub>2</sub> *°bexūnam*; U<sub>4</sub>, F<sub>2</sub>, B *izd*; K, M<sub>1</sub> *°bexūnēt*. 3 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> *Xvaršēt*. 4 So in Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>2</sub>; rest om. 5 All except Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> om. 6 Mf<sub>1</sub> om.; Mf<sub>2</sub> adds *gadāōmand*. 7 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B add *gadāōmand i*. 8 So Mf<sub>1</sub>, s, L<sub>12</sub>; rest *arvandasp*. 9 Mf<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B *af-aš*. 10 Mf<sub>2</sub>, U<sub>2</sub>, A, Mr<sub>1</sub>, 2 *°bexūnēt*; U<sub>4</sub>, F<sub>2</sub>, B *išt*; M<sub>1</sub> *°bexūnēt*. 11 So Mf<sub>2</sub>, s, K, A, M<sub>2</sub>, Mr<sub>1</sub>, 2; rest om. 12 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; D *frāgāyōt*; rest *frāgōyōt*. 13 U<sub>2</sub>, D, M<sub>1</sub> om. 14 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 15 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 16 M<sub>1</sub> adds *i*. 17 Mf<sub>1</sub>, s, U<sub>1</sub>, K, L<sub>12</sub> om. the sentence; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, s pref. *ae*; D gives the sentence



after *guft yekavimūnēt*; M<sub>1</sub> gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M<sub>1</sub> om. 18 So U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>2</sub> om. *ih*; M<sub>1</sub> *frāgōyōt*; rest *frāgōyōh*. 19 D *hanā*; M<sub>1</sub> *hanā aīt*. 20 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>; D, M<sub>1</sub> om.; rest *mavan*. 21 M<sub>2</sub>, Mr<sub>1</sub>, 2 *ā* in Av. characters. 22 Mf<sub>2</sub> om. 23 M<sub>1</sub> adds *i*. 24 D *iuvān*; M<sub>2</sub>, Mr<sub>2</sub>, 2 in Av. characters. 25 All except D, M<sub>1</sub>, 2, 3 om. 26 U<sub>2</sub>, Mr<sub>2</sub> *°lūnēt*. 27 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> om.; rest *ae*. 28 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 29 Mf<sub>1</sub> *gōš*; Mf<sub>2</sub>, M<sub>1</sub> *gōš*. 30 Mf<sub>2</sub> *inā*; U<sub>1</sub>, 2, L<sub>12</sub>, M<sub>2</sub> *ān*; A, Mr<sub>1</sub> *ae*. 31 Mf<sub>2</sub> *aēγ-aš i*; U<sub>4</sub>, F<sub>2</sub>, B *aēγ-aš*; rest *aēγ*. 32 So Mf<sub>2</sub>, U<sub>1</sub>; Mf<sub>2</sub> has 500 in numerals; rest give 1000 in numerals. 33 M<sub>1</sub> om. 34 Mf<sub>2</sub> pref. *havād levatā i*. 35 U<sub>1</sub>, D, A *°mūnēt*. 36 Mf<sub>2</sub> *valā*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 37 A adds *rā*. 38 Mf<sub>2</sub> one stroke short; U<sub>1</sub> *°tūnēt*. 39 K om. 40 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak-č*; M<sub>1</sub> om. *č*. 41 M<sub>1</sub> *°mūnēt*. 42 Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 3, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om.; A om. *u . . . vašmamūn*. 43 U<sub>1</sub>, 3, M<sub>2</sub> *zak-ič*. 44 M<sub>1</sub> *°mūd*. 45 Only D, M<sub>1</sub> give this sentence. 46 D *hamāe*. 47 M<sub>1</sub> *°mūd*. 48 D om.; K pref. *u*; M<sub>1</sub> *u*. 49 M<sub>1</sub> om. *ih*. 50 Mf<sub>1</sub>, 2, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> *ae*; U<sub>1</sub>, 2, M<sub>2</sub>, Mr<sub>2</sub> *ān*. 51 U<sub>1</sub>, D, K, M<sub>1</sub> *aēγ*. 52 M<sub>1</sub> om. 53 K adds *i*. 54 Mf<sub>2</sub>, U<sub>1</sub>, D *°mūnēt*; Mf<sub>2</sub> *°mūnt*. 55 Mf<sub>2</sub> *val i*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 56 A adds *rā*. 57 Mf<sub>1</sub>, M<sub>1</sub> om. *č*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak-č*. 58 A adds *i*; M<sub>1</sub> *°tūnēt*. 59 So Mf<sub>1</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 60 U<sub>1</sub>, A, Mr<sub>1</sub> *zak-ič*; U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 61 Mf<sub>2</sub> om. *xa*; M<sub>1</sub> *°tūd*. 62 Only D, M<sub>1</sub> give this sentence; D adds *Yazat*. 63 M<sub>1</sub> om. 64 M<sub>1</sub> *°tūd*. 65 M<sub>1</sub> om. the rest. 66 Mf<sub>2</sub> om.; D pref. *u*. 67 Mf<sub>2</sub>, A *°bexūnam*; U<sub>4</sub>, F<sub>2</sub>, B *īst*; K *īzt*. 68 Mf<sub>2</sub> om. *vazr i*. 69 A, Mr<sub>1</sub> add *i*. 70 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>; rest om. 71 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub> *šēdān*; M<sub>2</sub> *šēdāān*. 72 Mf<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 73 M<sub>1</sub> gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmih*. 74 So Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, A, Mr<sub>1</sub>; rest om. 75 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *frāgōyōt*; U<sub>1</sub> adds *i*. 76 Mf<sub>2</sub> om. *ae . . . ae aēγ*. 77 U<sub>1</sub>, 2, D, L<sub>12</sub>, M<sub>2</sub> *hunixamīn*; U<sub>4</sub>, F<sub>2</sub>, B add *š*. 78 U<sub>4</sub>, D, F<sub>2</sub>, B *hanā*. 79 Mf<sub>1</sub> gives *jivāk* below *bāstān*. 80 Mf<sub>1</sub>, 2, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 Mf<sub>2</sub> *°lūnt*. 82 Mf<sub>2</sub> om. *vanāškārān . . . vabidunyen*; U<sub>2</sub>, M<sub>2</sub> *vanakārān rā*; L<sub>12</sub> *vanāškārān* with first *ā* in Av. character; A, Mr<sub>1</sub>, 2 *vanāhkārān rā*; M<sub>2</sub> pref. *u*. 83 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *ā* in Av. character. 84 U<sub>4</sub>, F<sub>2</sub>, B om. 85 So U<sub>4</sub>, F<sub>2</sub>, B; rest *°dānyēn*. 86 Mf<sub>2</sub>, U<sub>4</sub>, 4, D, K, F<sub>2</sub>, B om. 87 U<sub>2</sub> *mēnāikihā*; U<sub>4</sub>, F<sub>2</sub>, B om. 88 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *val*. 89 Mf<sub>2</sub>, K *izām*; M<sub>1</sub> *°bexūnēt*. 90 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>1</sub> *hamsā* and gives *hamsāk* above the line; M<sub>1</sub> *hamyā*. 91 K adds *i*. 92 Mf<sub>1</sub> om. 93 Mf<sub>1</sub> has *aēγ* with *mavan* in red ink written above the line; M<sub>1</sub> *mavan*. 94 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *aēγ*; U<sub>1</sub> *hast*. 95 U<sub>2</sub>, Mr<sub>1</sub>, 2 *mavan*; A om. 96 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>1</sub> *hamsān* and gives *hamsāyān* above the line; K adds *i*; M<sub>1</sub> *hamsāyān*. 97 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *mavan hamxā rawān*; A, Mr<sub>1</sub> add *mavan hamxā i rawān aīt*. 98 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *ae*. 99 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> *Xvarxšēt*. 100 Mf<sub>1</sub>. 101 Mf<sub>2</sub> *rawān*. 102 Mf<sub>1</sub>, 2 *gāš-aš*; U<sub>1</sub>, 2, D, M<sub>2</sub> *gāš-aš*, L<sub>12</sub> *gās-as*.

## I. 16

1 M<sub>1</sub> om. 2 A, Mr<sub>1</sub> add *i*. 3 Mf<sub>1</sub>, 2 add *i*; Mf<sub>2</sub> adds *havāitum rāy u gadā*. 4 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; M<sub>1</sub> adds *yezbeṣxūnēt*. 5 Mf<sub>2</sub>, A om. *aēγ-am . . . Xvarxšēt*. 6 U<sub>4</sub>, F<sub>2</sub>, B om. 7 All except Mf<sub>1</sub>, 2, D, om. 8 Mf<sub>1</sub>, 2, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*. 9 Mf<sub>1</sub> adds *ih*. 10 Only in U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>. 11 Only in U<sub>4</sub>,

F<sub>2</sub>, B; Mf<sub>2</sub> *valā isam*. 12 U<sub>1</sub>, 2, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om. 13 MSS. *nigōhšišnōmand*; A, Mr<sub>1</sub> repeat *gō*. 14 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i*; Mf<sub>1</sub> adds in the margin: *Yasišn i pavan Dastabar*; K, L<sub>12</sub> om.; M<sub>1</sub> *pavan Yasišn* for *Yasišn pavan*. 15 D om. 16 Mf<sub>2</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om.; rest add *i*. 17 Mf<sub>2</sub> adds *ihā*; U<sub>1</sub>, M<sub>2</sub> *Dastūr*; M<sub>1</sub> adds *aēy yezbexūnēt*. 18 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; U<sub>4</sub>, F<sub>2</sub>, B pref. *u*. 19 All except Mf<sub>2</sub>, M<sub>2</sub> om. 20 Mf<sub>2</sub> adds *i*. 21 Mf<sub>2</sub> om. 22 All except Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> *arvandasp*; Mf<sub>1</sub>, K, Mr<sub>2</sub> add *i*; Mf<sub>2</sub>, M<sub>2</sub> pref. *u* and add *i*; U<sub>2</sub> pref. *u*: D adds *rā*. 23 Mf<sub>2</sub>, F<sub>2</sub>, B add *i*; U<sub>4</sub> *zōr* and adds *i*; L<sub>12</sub> om. *zōhr* . . . *arvadasp*; M<sub>1</sub> *zōr*. 24 Mf<sub>1</sub>, 3, U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; Mr<sub>1</sub> adds *arvandasp*. 25 All except U<sub>4</sub>, F<sub>2</sub>, B om. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *i*. 27 So U<sub>1</sub>, 3, M<sub>2</sub>; rest *arvandasp*; D adds *rā*; M<sub>1</sub> om. *asp* and adds *rā*. 28 Mf<sub>1</sub> *yezbešūnam*; Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 pref. *pavan*. 29 Mf<sub>2</sub> adds *u zōhr u*; U<sub>1</sub> adds *u zōhr*; U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> add *zōr*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *u zōr*; D adds *u zōhr i*; A, Mr<sub>1</sub> add *zōhr*; M<sub>1</sub> adds *u zōr u*. 30 Mf<sub>2</sub> *gōst*; U<sub>4</sub>, F<sub>2</sub>, B *gōšt*. 31 U<sub>1</sub>, 2, 3, F<sub>2</sub>, B, A, M<sub>2</sub>, 3, Mr<sub>2</sub> om. 32 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub> *Baršm*. 33 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 34 Mf<sub>2</sub> om. *ā*. 35 All except Mf<sub>2</sub>, U<sub>1</sub>, 3, 4, D, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub>, 3 pref. *i*; M<sub>1</sub> *dānāk*. 36 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A om. 37 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Mēsr*. 38 Mf<sub>2</sub> pref. *u*; L<sub>12</sub> *Avāstāk*. 39 M<sub>3</sub> adds *i*; Mr<sub>1</sub> pref. *u*. 40 Mf<sub>1</sub>, K pref. *u*; U<sub>4</sub>, F<sub>2</sub>, B add *i*. 41 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; U<sub>1</sub>, M<sub>1</sub> om.; D, M<sub>1</sub> *u*; rest *i*. 42 U<sub>1</sub>, M<sub>1</sub> *zōr*; U<sub>4</sub>, F<sub>2</sub>, B add *u*. 43 M<sub>1</sub> om. 44 Mf<sub>1</sub>, U<sub>1</sub> *zak-ič*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak i*; D *zak-č i*; M<sub>1</sub> om. 45 All except Mf<sub>2</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3 add *i bišamrūtīk*; M<sub>1</sub> adds *milayā*. 46 Mf<sub>2</sub> om. the paragraph. 47 U<sub>1</sub>, D *hastān*; U<sub>2</sub>, M<sub>2</sub> *h č tāt*. 48 All except Mf<sub>2</sub>, 3, U<sub>1</sub>, 3, D, M<sub>1</sub>, 3 om. the gloss. 49 Mf<sub>1</sub>, 3 add *i*; D adds *mavan*; M<sub>1</sub> *vēh*. 50 Mf<sub>1</sub> *°dūnam*; Mf<sub>2</sub> *°dūnā*; M<sub>3</sub> *°dūnd*. 51 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> *ahrāh*; L<sub>12</sub> om. *kī*. 52 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>3</sub> add *č*. 53 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> repeat *čikāmčāe*; Mf<sub>2</sub>, U<sub>2</sub>, D, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 54 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, A, M<sub>3</sub> om. 55 Mf<sub>1</sub>, M<sub>1</sub> om. 56 A, M<sub>1</sub>, Mr<sub>1</sub> om. 57 All except Mf<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 58 Mf<sub>1</sub> *yezbešūnam*. 59 U<sub>1</sub>, 3, M<sub>3</sub> add *mavan zakar i valā Yazdān šapīr havād*; K, L<sub>12</sub> om. 60 All except D, A, M<sub>1</sub>, 3, Mr<sub>1</sub>, 2 om. the paragraph; M<sub>1</sub> pref. *ae*. 61 So A, Mr<sub>1</sub>; rest *xvatā*. 62 D, M<sub>3</sub>, Mr<sub>2</sub> add *ān*. 63 A, Mr<sub>1</sub> *martūm*. 64 D, Mr<sub>2</sub> *rā*. 65 M<sub>3</sub> *hamā*. 66 Only in D, Mr<sub>2</sub>. 67 A, M<sub>1</sub>, 3, Mr<sub>1</sub> om. the gloss. 68 M<sub>3</sub> *hamāe*. 69 So D, Mr<sub>2</sub>; M<sub>1</sub> *u*. 70 M<sub>1</sub> om. 71 M<sub>3</sub> om. 72 So D, M<sub>2</sub>; rest om. *ān*. 73 Only in D, M<sub>3</sub>. 74 So D, A, Mr<sub>1</sub>. 75 D, M<sub>1</sub> *Mazdistān*; A, M<sub>3</sub>, Mr<sub>1</sub> *Mazdastān*. 76 A, Mr<sub>1</sub>, 2 *aītum*; M<sub>1</sub> *aīt*; all except M<sub>1</sub> add *lenā rā*. 77 A, Mr<sub>1</sub>, 2 om. *ih*. 78 M<sub>3</sub> *ā* in Av. character. 79 D *vīgūmānīh*; A, Mr<sub>1</sub>, 2 *bēšakīh*; M<sub>1</sub>, 3 *avīgūmānīk*. 80 A, Mr<sub>1</sub>, 2 om. 81 A, M<sub>1</sub>, 3, Mr<sub>1</sub> om. the gloss. 82 Mr<sub>2</sub> *mavan*. 83 D *āfrīnīnam*.

## I. 17

1 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 give this paragraph; rest om.; U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. *val*. 2 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*. 3 All except Mf<sub>2</sub> om. 4 So U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest *arvandasp*. 5 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *pērōž yehvūnāt gadā i šapīr Dēn i Mazdayasn*.

## I. 18

1 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, Mr<sub>2</sub> om. the paragraph; Mf<sub>2</sub> adds *i*; M<sub>1</sub> *Ahurānī*. 2 Mf<sub>2</sub> om.; M<sub>1</sub> *Ahur*; M<sub>2</sub> *Hurīh*. 3 D, M<sub>1</sub> om. 4 U<sub>1</sub>, K, A, M<sub>1</sub>, 2 *zōr*. 5 Mf<sub>2</sub> *u*; U<sub>1</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>1</sub>, 2 om. 6 Mf<sub>2</sub>, D, M<sub>1</sub> om. 7 Mf<sub>2</sub> *nēwam*. 8 Mf<sub>2</sub> om.; M<sub>1</sub>, 2

*sōr*. <sup>9</sup> Mf<sub>2</sub>, D pref. *u*. <sup>10</sup> D, M<sub>1</sub> om. <sup>11</sup> Mf<sub>2</sub>, *dāhmāmān*; all except U<sub>1</sub>, K, M<sub>2</sub> give *dāhmāmān*. <sup>12</sup> So U<sub>4</sub>, F<sub>2</sub>, B; D *nikīrtak*; M<sub>1</sub> *nikīrit*; rest *nikīrit*. <sup>13</sup> D adds in the margin: *lak rāe yezbexūnam*; K *sōr sōhr*; M<sub>1</sub>, <sub>2</sub> *sōr*. <sup>14</sup> U<sub>1</sub>, K *hast*; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. <sup>15</sup> D om. <sup>16</sup> So U<sub>1</sub>, K, M<sub>2</sub>; rest *dāhmāmān*. <sup>17</sup> Mf<sub>2</sub>, K have two strokes in place of *ā*. <sup>18</sup> Mf<sub>2</sub>, *yekavīmūd*; U<sub>1</sub>, K pref. *sak*; M<sub>1</sub> *lūd*; M<sub>2</sub> pref. *sak* and has one stroke less.

## I. 19

<sup>1</sup> All except D, A, Mr<sub>1</sub> om. the whole paragraph. <sup>2</sup> A, Mr<sub>1</sub> *māh*. <sup>3</sup> A, Mr<sub>1</sub> om. <sup>4</sup> A, Mr<sub>1</sub> give the gloss thus: *pētāiš gētih dātār ae aēy yehvunitak*. <sup>5</sup> A, Mr<sub>1</sub> om. <sup>6</sup> A, Mr<sub>1</sub> om. <sup>7</sup> MSS. *arvandasp*; D adds *rā*. <sup>8</sup> A, Mr<sub>1</sub> om. <sup>9</sup> A, Mr<sub>1</sub> om. the gloss. <sup>10</sup> D adds *val*. <sup>11</sup> A, Mr<sub>1</sub> om. <sup>12</sup> A, Mr<sub>1</sub> om. <sup>13</sup> A, Mr<sub>1</sub> add *yaxsenunēt*. <sup>14</sup> D pref. *u*. <sup>15</sup> A, Mr<sub>1</sub> om. <sup>16</sup> D *Mazdistān*; A, Mr<sub>1</sub> *Mazdastān*. <sup>17</sup> D om. *ih*. <sup>18</sup> A, Mr<sub>1</sub> om. <sup>19</sup> D om. *ih*. <sup>20</sup> A, Mr<sub>1</sub> *vāfrīgānik*. <sup>21</sup> A, Mr<sub>1</sub> om. <sup>22</sup> A, Mr<sub>1</sub> om. <sup>23</sup> A, Mr<sub>1</sub> om. <sup>24</sup> D om. <sup>25</sup> D *Mazdistān*; A, Mr<sub>1</sub> *Mazdastān*. <sup>26</sup> A, Mr<sub>1</sub> om. <sup>27</sup> A, Mr<sub>1</sub> om. <sup>28</sup> D *Zartuhšt*; A, Mr<sub>1</sub> *Zartuhštih*. <sup>29</sup> A, Mr<sub>1</sub> om; MSS. add *yedrūnam*. <sup>30</sup> D om. <sup>31</sup> D om. the sentence. <sup>32</sup> MSS. *arvandasp*. <sup>33</sup> D om. the sentence. <sup>34</sup> MSS. *arvandasp*.

2. MIHR<sup>1</sup> NYAISH

<sup>1</sup> Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>22</sub> om. the whole Nyaish.

## 2. O

<sup>1</sup> M<sub>1</sub> om. the paragraph. <sup>2</sup> U<sub>1</sub>, A, Mr<sub>1</sub> *Xvatāe*. <sup>3</sup> U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *ih*. <sup>4</sup> D *ik*. <sup>5</sup> MSS. give *frāgōyōt*. <sup>6</sup> U<sub>3</sub> om. *r*. <sup>7</sup> Only in D. <sup>8</sup> U<sub>2</sub>, D, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *yūm*; U<sub>3</sub>, K, A add *denā*.

## 2. IO

<sup>1</sup> U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *mavan*; A adds *i*; M<sub>1</sub> om. the whole paragraph. <sup>2</sup> MSS. give *frāgōyōt*. <sup>3</sup> U<sub>1</sub>, <sub>2</sub> om. *v*. <sup>4</sup> K om. *ae Rāmišn Xvārūm*. <sup>5</sup> D, K *hānā*. <sup>6</sup> U<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *i*. <sup>7</sup> U<sub>1</sub> *amat*; D pref. *ait*. <sup>8</sup> K has *bēn xvarišn anšūtān* for *anšūtā pavan xvarišn*. <sup>9</sup> U<sub>1</sub>, <sub>2</sub>, M<sub>2</sub>, <sub>3</sub> add *i*; U<sub>2</sub>, Mr<sub>2</sub> *xvarišn i*; A, Mr<sub>1</sub> *xvarišn*. <sup>10</sup> Only in K, M<sub>1</sub>; rest om. <sup>11</sup> D adds *sak Yazat rā xvašnui vabidūnam*; K adds *sak Yazat rā šnāyēnītārīh kunam*.

## 2. II

<sup>1</sup> U<sub>2</sub> *mavan*; K adds *Yazat*. <sup>2</sup> U<sub>1</sub> *pērmūn i*; U<sub>2</sub> *perīmūn*; U<sub>3</sub>, D, M<sub>2</sub> add *i*; K *perīmūn i*; A *perīmūn*; Mr<sub>1</sub> *perīman*. <sup>3</sup> K adds *Yazat rā*. <sup>4</sup> U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *andarg*. <sup>5</sup> A adds *rā*. <sup>6</sup> U<sub>1</sub> *azvar*; U<sub>2</sub>, <sub>3</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i madam*; D, K add *i aēy madam*; A, Mr<sub>1</sub> add *i*; M<sub>1</sub> *apar*; M<sub>2</sub> *apar i*. <sup>7</sup> U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *madam*; D, K, M<sub>1</sub> *azīr*; A pref. *madam i*. <sup>8</sup> U<sub>2</sub> om. <sup>9</sup> A adds *rā*. <sup>10</sup> U<sub>1</sub> om. <sup>11</sup> A adds *rā*. <sup>12</sup> D adds *i*; M<sub>1</sub> *axar*.

## 2. 12

1 A *xvāde*. 2 M<sub>1</sub> u. 3 K, A, Mr<sub>1</sub>, , om. 4 U<sub>1</sub> *hast*. 5 U<sub>1</sub>, M<sub>1</sub> om. č. 6 D adds *rā izam*. 7 U<sub>1</sub>, K om. *pavan zak i*; M<sub>1</sub> *madam*. 8 D, M<sub>1</sub>, , om. *zak i*. 9 U<sub>1</sub> om. *ān* and adds u; D *Barsm i urva* for *urvarān Barsm*. 10 So M<sub>1</sub>; rest *Barsmēn*. 11 MSS. have °*vistīn*. 12 U<sub>1</sub>, , , M<sub>2</sub>, Mr<sub>1</sub>, , add *ān*; D adds *rā*.

## 2. 13

1 U<sub>2</sub>, K, M<sub>1</sub> om. 2 A adds i. 3 All except D om. 4 D *valā rā izam*; M<sub>1</sub> adds *izam*. 5 U<sub>3</sub>, M<sub>2</sub> om. *am*; M<sub>1</sub> om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M<sub>1</sub>, Mr<sub>1</sub> om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M<sub>1</sub>, Mr<sub>1</sub> add i. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U<sub>2</sub>, A, M<sub>1</sub>, , Mr<sub>1</sub>, , *zōr*; K adds i *lenā nafšā*. 15 K pref. *zak*; M<sub>1</sub> pref. u. 16 K, A, M<sub>1</sub> add *rā*. 17 U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. the gloss. 18 U<sub>1</sub>, K add *ih*. 19 U<sub>1</sub>, M<sub>1</sub> om.; K has *nēwak šātih mānišn* for *mānišnih u humānišnih*. 20 U<sub>1</sub> *nēwak šātih* for *humānišnih*; M<sub>1</sub> om. *ih*. 21 U<sub>1</sub> om; M<sub>2</sub> one stroke less. 22 U<sub>1</sub> pref. *ān*. 23 U<sub>1</sub>, D, K add *rā*. 24 U<sub>1</sub> om. the gloss. 25 U<sub>3</sub>, D, M<sub>2</sub> add *ae rāmišnih u nēwak šātih ō Erān matāšn rā*; K, M<sub>1</sub> add *rā*.

## 2. 14

1 K, A, Mr<sub>1</sub>, *zak-ič*. 2 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 3 Mr<sub>1</sub> om. 4 K adds u *madad aēy bāhar i ayāwārīh u madad*; Mr<sub>1</sub> om. 5 U<sub>3</sub> *ān-č*; K, A *zak-ič*; M<sub>1</sub> pref. u; Mr<sub>1</sub> *zak*. 6 U<sub>1</sub>, A, M<sub>1</sub> om. 7 K *bāhar i rāyōmandīh u frāxvih*. 8 K, A, Mr<sub>1</sub> *zak-ič*; M<sub>1</sub> pref. u. 9 U<sub>1</sub>, A, M<sub>1</sub> om. 10 K has *bāhar i šātih u rāmišnih* for *pavan rāmišn*; M<sub>1</sub> om. 11 K, A, Mr<sub>1</sub> *zak-ič*. 12 U<sub>1</sub>, A, M<sub>1</sub> om. 13 K gives *bāhar i āmurzišn āpātīh* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M<sub>1</sub> pref. u. 15 U<sub>1</sub>, A, M<sub>1</sub> om. 16 K gives *bāhar i bešazēnītārīh tan* for *pavan bešazēnītārīh*. 17 M<sub>1</sub> *bešazišn*. 18 K, A *zak-ič*; M<sub>1</sub> pref. u. 19 U<sub>1</sub>, A, M<sub>1</sub> om. 20 K *bāhar i*. 21 D, M<sub>1</sub> pref. u; K, A *zak-ič*. 22 U<sub>1</sub>, A, M<sub>1</sub> om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M<sub>1</sub> *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M<sub>1</sub> pref. u. 26 U<sub>1</sub>, A, M<sub>1</sub> om. 27 K *bāhar i*. 28 D, K, M<sub>1</sub>, , add *stāyih*. 29 Mr<sub>1</sub> om. v. 30 A om. *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M<sub>1</sub> *ben zak kadbāih*. 32 U<sub>1</sub> °*vistīn*. 33 K *mān axv*. 34 U<sub>1</sub>, A, Mr<sub>1</sub> *aišōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

## 2. 15

1 U<sub>2</sub>, , D, K, M<sub>2</sub>, , add i. 2 K om. *ōmand* and pref. u; M<sub>2</sub> °*ōmdt*. 3 D, K, M<sub>1</sub> pref. u. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives u *zōhr li nafšā madam zak Mitr yahamtūnam* for *pavan zōhr*. 6 U<sub>2</sub>, A, M<sub>1</sub>, , Mr<sub>1</sub>, , *zōr*. 7 M<sub>2</sub>, Mr<sub>2</sub> add i. 8 K om. 9 U<sub>3</sub> om; K *bāhar i*. 10 K adds *dušmanān vānītār u bāhar i nyāyišn*; A adds i. 11 K om. and has *Mitr Yazat*; M<sub>1</sub> om. and has *valā izam*. 12 U<sub>1</sub>, A, M<sub>1</sub> *nigōhšīšnōmand*; U<sub>2</sub>, , D, M<sub>2</sub>, Mr<sub>1</sub>, , *nigōhšīšnōmand*; K, M<sub>2</sub> *nigōhšīšnōmand*. 13 M<sub>1</sub> *pavan Yazišn* for *Yazišn pavan*. 14 Mr<sub>2</sub> om. 15 U<sub>2</sub>, A, Mr<sub>1</sub> *Dēn i Dastabar* for *Dastabar Dēn*; M<sub>1</sub> *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā min hizvān Dēn Dastabar nigōšīšn izam*. 18 All except U<sub>1</sub>, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *isam*. 20 K *min*. 21 K adds *i*; A *sōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U<sub>1</sub> *frāgōt*; K, A add *rā*.

### 3. MAH<sup>1</sup> NYAISH

1 Mf<sub>1</sub> om. the whole Nyaish.

#### 3. O

1 All except D om. the paragraph; U<sub>1</sub> gives the following sentence, *Māh bōxtar barā yehamtūnāt*.

#### 3. I

1 U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *nasīm*; K, M<sub>3</sub> *nisadā*. 2 Mf<sub>1</sub>, U<sub>1</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; K adds *val*. 3 Mf<sub>1</sub> om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; L<sub>12</sub> *Xvatān*; A, M<sub>3</sub> *Xvatā*; Mr<sub>1</sub> *Xvatāe i*. 4 Mf<sub>2</sub> *nasīm*; D, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> pref. *u*. 5 Mf<sub>1</sub>, U<sub>2</sub>, Mr<sub>1</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; U<sub>4</sub>, F<sub>2</sub>, B *valā*. 6 Mf<sub>1</sub> °*spadān*. 7 Mf<sub>2</sub>, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakadā*; M<sub>3</sub> *namāz* in Av. characters. 8 Mf<sub>1</sub> adds *i*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *val*. 9 Mf<sub>2</sub>, U<sub>3</sub>, 4, K, F<sub>2</sub>, B, M<sub>1</sub> om. 10 Mf<sub>2</sub> *gōspanand*. 11 Mf<sub>2</sub> *tōmak*. 12 Mf<sub>1</sub> gives the gloss in paragraph 3; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; M<sub>1</sub> *u*. 13 Mf<sub>2</sub> *gōspanand*. 14 Mf<sub>1</sub>, K, M<sub>1</sub> om. *ih*; Mf<sub>2</sub> om. *x*; D, A om. *k*. 15 Mf<sub>1</sub> *ae*; Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *hanā*. 16 Mf<sub>2</sub> °*aš*. 17 U<sub>1</sub> *Vahman*. 18 All om. except U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 19 All om. except U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 20 Mf<sub>2</sub> *Gōšrun*; L<sub>12</sub> *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf<sub>2</sub> *gōspanand*. 22 Mf<sub>2</sub> *tōmak*. 23 Mf<sub>1</sub> *havām*. 24 Mf<sub>2</sub>, M<sub>1</sub> om. 25 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, M<sub>1</sub> om. 26 Mf<sub>1</sub>, 2, M<sub>1</sub> om. 27 Mf<sub>1</sub>, 2, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2 om. 28 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *avēnā*. 29 Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, A, M<sub>1</sub>, 2, 3 om. 30 Mf<sub>2</sub> *mavan* for *u min*; M<sub>1</sub> om. *u min* . . . *agrifitārīh*. 31 Mf<sub>2</sub> *tōxšēt*. 32 Mf<sub>2</sub>, U<sub>1</sub>, Mr<sub>1</sub> °*mūnnēt*; M<sub>3</sub> °*manēt*. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub> om. *ih*; A, Mr<sub>1</sub> *vēnāih*. 35 Mf<sub>2</sub> om. 36 A °*tāih*. 37 A, M<sub>1</sub>, Mr<sub>1</sub> om. 38 Mf<sub>2</sub>, M<sub>1</sub> *pavan*; U<sub>1</sub>, 3, D om. 39 L<sub>12</sub> °*urund*; all MSS. with the exception of Mf<sub>2</sub> have *Gōšōrun*. 40 K one stroke less; M<sub>1</sub> °*münd*; M<sub>3</sub> °*mūnyēn*. 41 Mf<sub>1</sub> om. *ih*; M<sub>1</sub> *avēnāk*. 42 Mf<sub>1</sub> adds here *pavan hamāk gōspanand Māh pāyak yekavīmūnēt*; D om. *ih*; L<sub>12</sub> *agrifitārīh*; M<sub>1</sub> *agrifitār* and repeats *min Māh* . . . *agrifitār*. 43 Mf<sub>1</sub>, 2, D, M<sub>1</sub> om. 44 Mf<sub>1</sub> om.; Mf<sub>2</sub>, M<sub>1</sub> *hamāk*. 45 M<sub>1</sub> *hanā*. 46 Mf<sub>2</sub> *denā*; U<sub>1</sub>, 2, 3, L<sub>12</sub>, M<sub>1</sub>, 2, 2, Mr<sub>2</sub> om.; A, Mr<sub>1</sub> *i*. 47 U<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *rāyānišn*. 48 Mf<sub>2</sub> om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> *gōspanand*. 50 Mf<sub>1</sub>, M<sub>1</sub> om. *ih*; A om. *k* and adds *ait*; Mr<sub>1</sub> adds *ait*. 51 A, M<sub>1</sub> om. 52 Mf<sub>1</sub> *gadm*. 53 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 54 L<sub>12</sub> adds *rāyānišn pavan gōspanand*. 55 Mf<sub>2</sub>, M<sub>3</sub> om. 56 Mf<sub>1</sub>, 2, K, M<sub>1</sub> om. 57 Mf<sub>2</sub> °*panantān*. 58 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> om.; Mf<sub>2</sub>, D, M<sub>1</sub> *pavan*. 59 Mf<sub>1</sub> repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agrifitār*; M<sub>1</sub> °*münd*; Mr<sub>2</sub> one stroke less. 60 Mf<sub>2</sub> *nasīm nikirišnih*. 61 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B inverting the construction give *madam nikirišnih nisadā pavan madam vēnišnih*; K *madam*. 62 U<sub>1</sub>, 3, A, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *venikirišnih*. 64 Only in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 65 D, A, Mr<sub>1</sub> *mavan*. 66 U<sub>1</sub>, 3, 4, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub> °*ēm*. 67 L<sub>12</sub> *af*. 68 U<sub>4</sub>, F<sub>2</sub>, B °*im*. 69 M<sub>2</sub> *ait*. 70 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> °*im*. 71 Mf<sub>2</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakdā*. 72 Mf<sub>2</sub> °*an*.

## 3. 2

1 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. the paragraph. 2 *U*<sub>1</sub>, *s*, *D*, *K*, *M*<sub>1</sub> om. 3 *A*, *Mr*<sub>1</sub> *tōxm*; *M*<sub>1</sub> *tōxmih*. 4 *Mf*<sub>1</sub> *torāk*; *A* om. *ā*; *M*<sub>1</sub> pref. *u*. 5 Only in *U*<sub>4</sub>, *K*, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub>. 6 *D*, *A*, *Mr*<sub>1</sub> om. *k*. 7 Only in *Mf*<sub>1</sub>, *U*<sub>1</sub>, *D*. 8 *M*<sub>1</sub> *hamāk sartak gōspandān* for *gōspand . . . sartak*. 9 Only in *U*<sub>3</sub>, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub>. 10 *U*<sub>2</sub>, *D*, *M*<sub>1</sub>, *s* add *rā*.

## 3. 4

1 *U*<sub>1</sub>, *M*<sub>1</sub> *mavan*. 2 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *D*, *M*<sub>1</sub> pref. *u*. 3 *U*<sub>1</sub>, *M*<sub>1</sub> *mavan*. 4 *M*<sub>1</sub> adds *yūm*. 5 *Mf*<sub>1</sub>, *s*, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om.; *A* *mavan*. 6 *M*<sub>1</sub> pref. *u* and adds *yūm*. 7 *Mf*<sub>1</sub>, *s*, *U*<sub>1</sub>, *s*, *K*, *F*<sub>2</sub>, *B*, *L*<sub>12</sub>, *M*<sub>3</sub> om.; *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>2</sub> *mavan*. 8 *M*<sub>1</sub> °*sēt*. 9 *Mf*<sub>2</sub> repeats. 10 *U*<sub>2</sub> pref. *a*. 11 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *D*, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, *s* om. 12 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *D*, *K*, *L*<sub>12</sub>, *M*<sub>1</sub>, *s*, *Mr*<sub>2</sub> °*rūnyēn*; *A*, *Mr*<sub>1</sub> °*rūd*; *M*<sub>2</sub> °*rūn*. 13 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *val* for *u min*; *D* om. 14 *Mf*<sub>2</sub> adds *kār karpak mekadārūnēt*. 15 *U*<sub>2</sub>, *s*, *D*, *K*, *L*<sub>12</sub>, *A*, *M*<sub>2</sub>, *s*, *Mr*<sub>1</sub>, *s* om. 16 *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub> add *i*. 17 All except *Mf*<sub>2</sub>, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B* om. from here to *pātdahišn*. 18 *Mf*<sub>1</sub>, *D* *ō*; *Mf*<sub>2</sub> om. 19 *Mf*<sub>1</sub>, *s*, *D* om. 20 *Mf*<sub>2</sub> om. 21 *D* pref. *barā*. 22 *Mf*<sub>2</sub> adds *i*; *M*<sub>1</sub> gives the rest thus: *min mēnūkān mizd gētikān yansegūd valā mizd pātdahišn*. 23 *D* om. 24 So in *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>; rest om. 25 *Mf*<sub>2</sub> °*ih*; *M*<sub>1</sub> gives for *nēwakih . . . min i vad* as follows, *nēwakih valā barā gētikān yehabūnēt*. 26 *Mf*<sub>2</sub> om. 27 *yūm . . . u min*; *M*<sub>1</sub> pref. *aēγ*. 28 *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 29 Only in *Mf*<sub>1</sub>, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>. 30 *A*, *Mr*<sub>1</sub> *frārōnih*; *M*<sub>1</sub> *frāxvih*. 31 So *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *Mr*<sub>1</sub>, *s* om.; *M*<sub>1</sub> *Māh*. 32 *M*<sub>1</sub> adds *yūm*. 33 *D* om. *n*; *M*<sub>1</sub> om. *ih*. 33a *s*, *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *s*, *Mr*<sub>1</sub>, *s*, *Mr*<sub>1</sub>, *s*; rest om. 34 *U*<sub>4</sub> om. *t*. 35 Thus *Mf*<sub>1</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; *M*<sub>1</sub> °*ūd*; rest °*yēn*. 36 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om.; *M*<sub>1</sub> gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awzūn yehvūd*. 37 *Mf*<sub>2</sub>, *M*<sub>3</sub> add *i*; *D* adds *ō*. 38 *Mf*<sub>1</sub>, *s*, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* om. 39 *A* *mavan*. 40 *Mf*<sub>1</sub>, *s*, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *yehvūnēt*. 41 *Mf*<sub>2</sub> om. 42 So *Mf*<sub>1</sub>, *M*<sub>1</sub>, *s*, *Mr*<sub>1</sub>; rest om. 43 *U*<sub>1</sub>, *s*, *D*, *K*, *L*<sub>12</sub>, *A*, *M*<sub>1</sub> om. *ih*. 44 All except *Mf*<sub>2</sub>, *K*, *M*<sub>1</sub> om. 45 So *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; *Mf*<sub>2</sub> °*rūd*; rest °*rūnyēn*. 46 So *Mf*<sub>1</sub>, *D*, *M*<sub>1</sub>; rest om. 47 *Mf*<sub>2</sub> extra *ā*. 48 *Mf*<sub>1</sub> om; *U*<sub>2</sub>, *s*, *K*, *L*<sub>12</sub>, *M*<sub>1</sub>, *s*, *Mr*<sub>2</sub> add *pavan*; *A*, *Mr*<sub>1</sub> *pavan*. 49 *Mf*<sub>1</sub> om. *pāt*. 50 *U*<sub>1</sub>, *s* om. 51 *A* adds *i*. 52 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *vaxšišn*. 53 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *yekavīmūnišnīh*. 54 *Mf*<sub>2</sub> *val i*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *valā*. 55 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *yekavīmūnišnīh*. 56 *K* *min*; *A* om. 57 *U*<sub>1</sub>, *A*, *Mr*<sub>1</sub> °*rīh*; *U*<sub>3</sub>, *L*<sub>12</sub> °*rī*; *K* om. *x*. 58 *U*<sub>1</sub> *havā*. 59 *M*<sub>1</sub> om. the gloss. 60 *K*, *L*<sub>12</sub>, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub> om. *ih*. 61 *Mf*<sub>1</sub> *apāttaxšā*; *Mf*<sub>2</sub> *apātōrik*; *U*<sub>2</sub>, *s*, *K*, *L*<sub>12</sub>, *A*, *M*<sub>2</sub>, *s*, *Mr*<sub>1</sub>, *s* *apātšā*. 62 *A* *mavan*. 63 *U*<sub>2</sub> °*sēt*; *A* °*šišn*. 64 *Mf*<sub>2</sub> *yekavīmūnišn*; *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *yekavīmūnišnīh*. 65 So in *Mf*<sub>2</sub>, *U*<sub>4</sub>, *D*, *F*<sub>2</sub>, *B*, *M*<sub>1</sub>. 66 *Mf*<sub>1</sub> *vaxšān*; *Mf*<sub>2</sub>, *M*<sub>1</sub> °*ih*; *U*<sub>1</sub> pref. *aēγ pavan*; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *šēdāān*; *K*, *L*<sub>12</sub>, *A*, *Mr*<sub>1</sub> *šēdāān*. 67 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* *yekavīmūnišnīh*. 68 *U*<sub>1</sub>, *A*, *Mr*<sub>1</sub> °*rīh*; *K* om. *x*. 69 *K* *hand*. 70 *U*<sub>1</sub> om. *ih*. 71 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *D*, *K*, *L*<sub>12</sub>, *M*<sub>1</sub>, *s*, *Mr*<sub>1</sub>, *s* °*girtar*; *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* °*gir*; *A* °*aktar*. 72 *K*, *Mr*<sub>2</sub> °*rēng*. 73 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*, *A* om. 74 *F*<sub>2</sub>, *B*, *A*, *Mr*<sub>1</sub>, *Mr*<sub>1</sub> om. 75 *U*<sub>1</sub> *Satvakēs*; *U*<sub>2</sub>, *Mr*<sub>2</sub> *Satēš*; *D* *Satvakeš*; *L*<sub>12</sub>, *M*<sub>3</sub> *Satēš*; *A*, *Mr*<sub>1</sub> *Satvakas*. 76 *K*, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub> om. 77 So *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; rest give the word after *Haftōrang*. 78 *U*<sub>1</sub>, *s*, *L*<sub>12</sub>, *M*<sub>1</sub> om. 79 All om.; except *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*. 80 *M*<sub>1</sub> prefixes *mavan* *Māh* and has *š* for *s*. 81 So in *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, *B*; rest om. 82 All except *Mf*<sub>1</sub>, *s*, *U*<sub>4</sub>, *F*<sub>2</sub>, *B* add *sak šapīr sūtiš*. 83 *M*<sub>3</sub> om. *aš*. 84 *K*, *L*<sub>12</sub> om. *vičīr pavan Dāmdāt*; *A* *vičīr i*; *M*<sub>3</sub> adds *ih*. 85 *Mf*<sub>1</sub> om. *pavan Dāmdāt*. 86 *U*<sub>1</sub>, *M*<sub>2</sub> add

*pētāk*; U<sub>3</sub>, A, Mr<sub>1</sub> add *nusk framāyet*; U<sub>4</sub>, F<sub>2</sub>, B give *yehabunt* for *dāt*; M<sub>1</sub> pref. *nusk*; Mr<sub>2</sub> adds *nōsk framāyet* in Av. characters.

## 3. 5

1 Mf<sub>1</sub>, <sub>2</sub>, U<sub>3</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>, <sub>3</sub> om. 2 Mf<sub>2</sub> °*panand*. 3 Mf<sub>2</sub> adds *i*. 4 U<sub>1</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, A, M<sub>1</sub>, Mr<sub>1</sub> om. 5 Mf<sub>1</sub> *yezberūnam*; U<sub>4</sub>, F<sub>2</sub>, B *izam*. 6 Mf<sub>2</sub>, U<sub>3</sub>, K, M<sub>2</sub> add *i*. 7 Mf<sub>1</sub>, D *apar*. 8 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *rasišnīh*; U<sub>3</sub> *rasišnīh*, but gives *apar vēnišnīh* on the margin; K *rasišn*. 9 Mf<sub>2</sub>, K, M<sub>2</sub> add *i*; M<sub>1</sub> pref. *u*. 10 Mf<sub>1</sub>, U<sub>2</sub>, D, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *apar*. 11 U<sub>4</sub>, F<sub>2</sub>, B *mekadrūnišnīh*. 12 Mf<sub>1</sub> om. *ih*. 13 Only in D, K, M<sub>3</sub>. 14 Mf<sub>1</sub> pref. *i*; A *i*. 15 U<sub>4</sub>, M<sub>1</sub> *madam*. 16 Mf<sub>1</sub> om. *ih*. 17 Only in D, K, M<sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>. 18 L<sub>12</sub> om.; A adds *i*. 19 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub> *madam*. 20 Mf<sub>1</sub> *patīrišnīh*; Mf<sub>2</sub> *patīrišnī*. 21 U<sub>1</sub>, <sub>2</sub>, M<sub>1</sub> °*mūnēt*; K °*mūnyēn*. 22 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 23 Mf<sub>1</sub>, U<sub>2</sub>, <sub>4</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> pref. *u*; D adds *i*. 24 U<sub>1</sub>, A °*nūnēt*. 25 U<sub>1</sub>, <sub>2</sub>, A, M<sub>1</sub> °*nēt*; U<sub>3</sub> pref. *u*; Mr<sub>2</sub> om. *v*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 27 A °*nēt*. 28 Mf<sub>2</sub> adds *i*. 29 Mf<sub>1</sub> adds *i*. 30 M<sub>3</sub> adds *i*. 31 U<sub>4</sub>, F<sub>2</sub>, B *vadnā*. 32 U<sub>1</sub>, D *māvan*; A, Mr<sub>1</sub> om.; M<sub>1</sub> adds *Māh*.

## 3. 6

1 U<sub>1</sub>, M<sub>1</sub>, Mr<sub>1</sub> *māvan*; A om. 2 U<sub>1</sub>, <sub>3</sub>, L<sub>12</sub> add *i*. 3 D adds *gōn*; M<sub>1</sub> adds *gōnak*. 4 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; U<sub>2</sub> *amat*. 5 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 6 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub> om. 7 U<sub>2</sub> °*ēt*; U<sub>1</sub>, <sub>3</sub>, D, L<sub>12</sub> °*ānd*; A, Mr<sub>1</sub>, <sub>2</sub> °*nind*; M<sub>3</sub> °*td*. 8 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 9 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. 10 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 11 Mf<sub>1</sub>, <sub>2</sub> *taš*; U<sub>1</sub>, M<sub>1</sub> *Visaptas*; U<sub>4</sub>, F<sub>2</sub>, B °*tēš*; D adds *č*; A *Visaptas* and adds *Māh*; Mr<sub>1</sub> *Visaptas* and adds *Māh*. 12 U<sub>1</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>1</sub>, U<sub>3</sub>, D, K add *i*. 14 Mf<sub>1</sub> *yezberūnam*; U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> *izam*. 15 U<sub>1</sub>, A *panč*; M<sub>1</sub> pref. *aēγ*. 16 So in U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>; rest om. 17 U<sub>2</sub>, <sub>4</sub>, K, F<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*. 18 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *u*. 19 U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub> add *i*. 20 Mf<sub>1</sub> om. *ih*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yezberūnam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 22 U<sub>1</sub>, K *panč*; M<sub>1</sub> pref. *aēγ*. 23 Mf<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub> om. 24 Mf<sub>1</sub> adds *i*; K *ditikar*. 25 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *vēh*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub> *i vēh*. 26 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *Višaptaš*; U<sub>2</sub> *Višaptaš*; D pref. *u*; A pref. *u* and *Visaptas*; M<sub>1</sub> *u Višaptaš*. 27 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *Māh*. 28 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B add *i*. 29 Mf<sub>1</sub> *yezberūnam*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *aizam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 30 U<sub>1</sub>, <sub>2</sub>, K *panč*; U<sub>4</sub>, F<sub>2</sub>, B pref. *u*; M<sub>1</sub> om. *k* and pref. *aēγ*. 31 Mf<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> om. 32 Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*; K *sitīkar i*. 33 D *vēh*.

## 3. 7

1 U<sub>3</sub>, L<sub>12</sub>, M<sub>2</sub> add *i*. 2 So in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub>. 3 A om. *d*. 4 A adds *rā aēγ*; Mr<sub>1</sub> adds *rā*. 5 M<sub>1</sub> *aēγ bāhar i u*. 6 All except M<sub>3</sub> om.; D, M<sub>1</sub> *u*. 7 Only in M<sub>2</sub>, Mr<sub>2</sub>. 8 Mf<sub>2</sub> om. 9 So Mf<sub>1</sub>, U<sub>2</sub>, <sub>3</sub>, <sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>; rest *māvan*. 10 All except Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 11 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. 12 U<sub>3</sub> °*tunēt*. 13 Mf<sub>2</sub>, U<sub>1</sub>, D om. 14 Only in Mf<sub>1</sub>; M<sub>1</sub> *u*. 15 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. *d*; A, Mr<sub>1</sub> *tapišnmand*. 16 So M<sub>1</sub>; Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *i*; rest om. 17 Mf<sub>1</sub> °*ak*; all except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *garm*. 18 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *varčānand*. 19 Only in K, M<sub>1</sub>. 20 M<sub>1</sub> *dānā*. 21 Mf<sub>2</sub>, D, L<sub>12</sub>,

M<sub>1</sub>, Mr<sub>1</sub> om. 22 Mf<sub>1</sub>, U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub> *xšatašōmand*; Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, M<sub>1</sub>, 1 om. d. 23 Mf<sub>2</sub>, U<sub>1</sub> add *yokštōmand*. 24 Mf<sub>1</sub> om. the gloss. 25 U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ān*; L<sub>12</sub> *ānān*. 26 Mf<sub>2</sub> om. *ān*. 27 So Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 28 A, Mr<sub>1</sub>, 2 om. d. 29 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> pref. *aēy*; K pref. *i*. 30 Only in A, M<sub>1</sub>, Mr<sub>1</sub>; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 31 Mf<sub>1</sub>, 2 *dātistān*; D *dēnāk*. 32 U<sub>4</sub>, F<sub>2</sub>, B om. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub>, 2, U<sub>4</sub>, D, F<sub>2</sub>, B pref. *u*; U<sub>1</sub>, M<sub>2</sub> pref. *bēn*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub>, 2 pref. *i*; M<sub>1</sub> *urvarān*. 35 Mf<sub>1</sub> *det* and in red ink *det y'ani yehabūnēt*; U<sub>2</sub>, 3, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *det*. 36 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *sarēnōmand*; M<sub>3</sub> om. d. 37 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the first gloss. 38 So U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>; rest *tar*. 39 Mf<sub>1</sub>, U<sub>3</sub>, L<sub>12</sub> *°dūndih*; U<sub>1</sub> *°dūnyēn*. 40 M<sub>1</sub> *urvar*. 41 Mf<sub>1</sub>, U<sub>1</sub>, 3, L<sub>12</sub> om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *sarēnōmand*; M<sub>1</sub> *u*. 42 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 43 K adds *u tāzak*. 44 K adds *u vabidūnēt*; M<sub>1</sub> *°sund*. 45 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B *šapir*. 46 Mf<sub>2</sub> pref. *i*; U<sub>2</sub>, 3, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 47 Only in Mf<sub>2</sub>. 48 U<sub>1</sub>, 2, 3, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> adds *ih*. 50 So in Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; rest om. *k*. 51 All except Mf<sub>2</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B om. 52 U<sub>4</sub>, F<sub>2</sub>, B om. 53 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub>, M<sub>3</sub> *det*.

## 3. 8

1 U<sub>2</sub> *ān*. 2 Mf<sub>1</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>, 2, Mr<sub>2</sub> om. 3 A adds *i*. 4 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 5 So Mf<sub>1</sub>, U<sub>3</sub>, D, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>2</sub>. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 M<sub>1</sub> *mavan-am*. 8 All except Mf<sub>1</sub>, U<sub>2</sub>, D, K, M<sub>3</sub>, Mr<sub>2</sub> om. 9 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B add *Yazat*. 10 Only in U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 11 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B *izam*; M<sub>2</sub> om. *am*. 12 So Mf<sub>1</sub>, U<sub>1</sub>, 3, 4, K, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>3</sub>; rest om. 13 Mf<sub>1</sub> *k* for *x*; U<sub>4</sub>, F<sub>2</sub>, B add *i*; M<sub>1</sub> *Yazišn nigōšišnōmand* for *nigōšišnōmand Yazišn*. 14 Mf<sub>1</sub> adds *i*; U<sub>1</sub>, 3, L<sub>12</sub> *izam*; D pref. *pavan*; K, M<sub>3</sub> *izd*. 15 U<sub>1</sub>, 3, D, L<sub>12</sub> om. 16 Only in A, M<sub>1</sub>, Mr<sub>1</sub>. 17 U<sub>1</sub>, A, Mr<sub>1</sub> pref. *i*. 18 All except Mf<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub> om. 19 U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>2</sub> *sōr*. 20 All except Mf<sub>1</sub>, U<sub>1</sub>, D pref. *u*; U<sub>4</sub>, F<sub>2</sub>, B pref. *i*. 21 Only in Mf<sub>2</sub>, A, L<sub>12</sub>, M<sub>3</sub>, 3, Mr<sub>1</sub>. 22 L<sub>12</sub> om. 23 Only in U<sub>4</sub>, F<sub>2</sub>, B. 24 So Mf<sub>1</sub>, U<sub>3</sub>, 4, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>. 25 F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 26 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *izam*.

## 3. 9

1 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf<sub>2</sub>, A om. 6 A om. *k*.

## 3. 10

1 Mf<sub>1</sub>, L<sub>12</sub> om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M<sub>3</sub>, Mr<sub>2</sub> has an extra *i*. 5 U<sub>1</sub> *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf<sub>1</sub> *tan*. 8 M<sub>1</sub> *lāmāk*. 9 M<sub>1</sub> pref. *pavan*. 10 M<sub>1</sub>, Mr<sub>2</sub> om. 11 Mf<sub>2</sub> *bāt*; K adds *aēy af-amān yehabūn bisryā u lāmā xwrišnīh aēy af-amān xwrišnīh lāmā levatā bisryā yehvūnāt min xwšīkārīh lī pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U<sub>1</sub>, K om. 14 U<sub>1</sub>, D, A om.; K om. and gives *ae Māh*. 15 Mf<sub>2</sub> om. *ih*; K adds *aēy lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān čīgōnān yehabūn amat* for *frazand i*. 17 U<sub>3</sub>, D, A, Mr<sub>1</sub> om.; M<sub>1</sub> *u*. 18 Mf<sub>2</sub> *kartan*; all except U<sub>4</sub>, F<sub>2</sub>, B have *stāyīt*; K adds *u kabed stāyīt vabidūnik*. 19 Mf<sub>2</sub>



om. *hanjamanik . . . xavīšnēt kartan*; U<sub>2</sub> here repeats *aēy ēšān nēwak xavīšnēt stāyēt hanjamanik*; D pref. u; M<sub>1</sub> om. 20 M<sub>1</sub> om. 21 D, K add *ih*; A, M<sub>2</sub>, Mr<sub>1</sub> add *i*. 22 M<sub>1</sub> °tānd. 23 A, Mr<sub>1</sub> *vabidūntan*. 24 K adds *i*. 25 U<sub>4</sub>, F<sub>2</sub>, B add *i*; K *dūšmanān*. 26 K *n m i n i tār*; A pref. u; M<sub>1</sub> om.; Mr<sub>1</sub> adds *i* and pref. u. 27 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *aēs*; D adds *i mavan*; K *ahrākih* for *aēs valā*; A, Mr<sub>1</sub> add *i*; M<sub>1</sub> om. 28 D adds *i ahrav yehvūnēt*; M<sub>1</sub> om. 29 Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, D, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ih*; M<sub>1</sub> adds *ih i*. 30 U<sub>1</sub> *dūšmān*; D pref. ō. 31 M<sub>1</sub> gives only *aš staūb kartan aēy anāerān rā* for *amat pavan . . . yemalēlūnēt*. 32 U<sub>1</sub>, A *mavan*. 33 A °ēt. 34 Mf<sub>2</sub> om. b. 35 D °ēt; A, Mr<sub>1</sub> om. 36 U<sub>1</sub>, 2 writes *pavan hakanīn* twice; K has *pavan 1 hakanīn pavan hakanīn*. 37 A, Mr<sub>1</sub> add *ih*. 38 Mf<sub>2</sub>, U<sub>2</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>2</sub> *anāēr*; Mr<sub>2</sub> reads *andar*; A, Mr<sub>1</sub> *barā andar*. 39 U<sub>1</sub> *hast*; U<sub>4</sub>, F<sub>2</sub>, B om. 40 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>2</sub> *čand*; M<sub>1</sub> pref. *čand*. 41 Mf<sub>2</sub>, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub> pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf<sub>2</sub>, U<sub>1</sub>, 2, M<sub>1</sub> om. 44 U<sub>2</sub>, Mr<sub>1</sub> *valāšān*; Mr<sub>2</sub> om. ā. 45 U<sub>1</sub> *aēy*. 46 M<sub>1</sub> om. 47 A adds *i*. 48 K adds *aēy min zak ēšān nēwakān valā frazandān rā rāmišnih yehamtūnt*.

## 3. II

1 All except U<sub>4</sub>, K, F<sub>2</sub>, B, A, Mr<sub>1</sub>, 2 pref. u. 2 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. *ih*. 3 U<sub>4</sub>, F<sub>2</sub>, B pref. u; M<sub>1</sub> om. *ih*. 4 So U<sub>2</sub>; rest om. 5 Except U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> others have °ēt; M<sub>2</sub> *yehamtūnēt*. 6 U<sub>1</sub>, K, M<sub>1</sub> om. č. 7 U<sub>4</sub>, F<sub>2</sub>, B °tākīh; K *Yasat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M<sub>1</sub> °āt. 9 U<sub>4</sub>, F<sub>2</sub>, B insert *pavan pētākīh . . . sūtīmand* after *ētōn vabidūnyēn*; Mf<sub>2</sub> does the same but has *ēvak* for *pavan*; A om. 10 Mr<sub>1</sub> om. k and adds *i*. 11 A, M<sub>1</sub>, Mr<sub>1</sub>, 2 om. 12 D *kāmak*. 13 U<sub>1</sub> adds *sūtīmandih havāēt min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandih*; A, Mr<sub>1</sub> om. i; M<sub>1</sub> om. 14 A, Mr<sub>1</sub> *mavan*. 15 So U<sub>4</sub>, F<sub>2</sub>, B; rest °dūnd. 16 U<sub>1</sub>, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U<sub>1</sub> *lak*; A adds *rā*. 18 Mf<sub>2</sub>, U<sub>1</sub>, 3, K, M<sub>1</sub>, 2 add *i*. 19 U<sub>1</sub>, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M<sub>1</sub> *mēšak mas*; M<sub>2</sub> *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf<sub>2</sub>, U<sub>1</sub>, 4, F<sub>2</sub>, B om. *ān gadā . . . Dāitīk*; U<sub>1</sub> *u zak rāe i*; D, M<sub>1</sub> *zak*; K *u zak rāe u*. 21 U<sub>1</sub> *mas* and om. *aēy . . . Dāitīk*; U<sub>2</sub>, D pref. *mas*; K *mas*; A om. 22 K, M<sub>1</sub> om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN<sup>1</sup> NYAISH

1Mf<sub>1</sub>, 2, 3, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the whole Nyaish.

## 4. O

1 U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 give the paragraph as follows: *Āpān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan . . . Yazdān*. 2 U<sub>2</sub> om. 3 U<sub>2</sub> om. 4 D om. 5 K om.

## 4. I

1 U<sub>2</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 2 A *Ōhr*. 3 U<sub>1</sub> *Arkdvisūr*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Ardivyāsūr*; U<sub>2</sub> *Ardivisūr*; K *Ardivyāsūr*; A, Mr<sub>1</sub> *Ardivyāsūr*. 4 U<sub>2</sub> om. 5 U<sub>1</sub>, 2, D om.

6 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *ahravān*; M<sub>1</sub> *rā*. 7 U<sub>1</sub>, <sub>3</sub>, D om. 8 U<sub>1</sub> *hamān*; M<sub>2</sub>, Mr<sub>1</sub>, *harvisp*. 9 U<sub>2</sub>, D om. 10 U<sub>1</sub> om.; M<sub>1</sub> *rā*. 11 D, K om. 12 U<sub>1</sub> *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M<sub>1</sub> adds *rā*.

## 4. 2

1 U<sub>1</sub> pref. *ēton* and om. *š*; A om. *š*. 2 U<sub>1</sub> adds *aēγ*; D adds *valā i li mavan*; A, M<sub>1</sub>, Mr<sub>1</sub> add *val*. 3 U<sub>1</sub>, <sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U<sub>3</sub>, M<sub>1</sub> add *rā*. 5 U<sub>1</sub> om. *yezbeṣūnih . . . Zaratušt*. 6 U<sub>1</sub> pref. *i*; D pref. *zak*. 7 U<sub>3</sub> *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M<sub>2</sub>, <sub>3</sub> *Spitmān*. 11 MSS. *Zaratušt*; M<sub>2</sub>, Mr<sub>2</sub> *Zāratušt*. 12 U<sub>1</sub> *yezbeṣūnam*; D, K, M<sub>1</sub> om. 13 D, M<sub>1</sub> om. 14 D *amat*; K om.; M<sub>1</sub> *mavan*. 15 So D, M<sub>1</sub>; U<sub>1</sub> *Ardvissūr*, D adds *i*; K *Ardvyūissūr*; rest *Arkdvissūr*. 16 U<sub>2</sub>, A, M<sub>1</sub> *havād*; U<sub>3</sub> *rā*. 17 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *š*; U<sub>3</sub> pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvūissūr bānūk havāt* for *anastihš . . . ḡavan anastih*. 18 U<sub>3</sub> *denā*; M<sub>1</sub> om. 19 A, Mr<sub>1</sub> om. 20 M<sub>1</sub> om. *š*. 21 U<sub>2</sub> *ān*; K *u valā*; M<sub>1</sub> pref. *hanā*. 22 U<sub>1</sub>, M<sub>1</sub> add *pavan*; K adds *dakyā*; U<sub>3</sub> adds *aēγ mām i*. 23 U<sub>1</sub> *°pāy*; U<sub>3</sub> adds *i*; Mr<sub>2</sub> *°pāāk*. 24 M<sub>1</sub> *°mūd*. 25 U<sub>1</sub> adds *ae*. 26 D, K, M<sub>1</sub> add *pavan*. 27 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *i*. 28 M<sub>2</sub> one stroke less. 29 Only in U<sub>1</sub>; K, M<sub>1</sub> *u*. 30 D adds *kolā* above the line. 31 U<sub>2</sub>, <sub>3</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*. 32 D, M<sub>1</sub> om.; K *rā*. 33 K *bēšaz yaxsenunēt*. 34 Only in M<sub>1</sub>. 35 U<sub>3</sub>, D *Šēdāā*. 36 U<sub>3</sub>, M<sub>1</sub> *Šēdāā*; M<sub>3</sub> *Šēd*. 37 U<sub>2</sub> *Dātāstān*. 38 U<sub>1</sub> *Dēnāk*; all except U<sub>1</sub>, D, M<sub>1</sub> add *i*. 39 Only in U<sub>1</sub>, D; K *čīgōn*. 40 So in M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 41 D adds *bēn*; M<sub>1</sub> pref. *bēn*. 42 D, M<sub>1</sub> *axv*. 43 All except D, M<sub>1</sub> om. 44 U<sub>1</sub>, <sub>3</sub> *aitōmand*; U<sub>2</sub> *°amand*; K adds *aēγ bēn denā gētih pātarsā Yazīšn kartan*. 45 M<sub>1</sub> om. the gloss. 46 D, K, A om. 47 All except U<sub>3</sub>, D om.; K, M<sub>1</sub> *u*. 48 K adds *havād*. 49 M<sub>1</sub> *bēn*. 50 D, M<sub>1</sub> *axv*. 51 All except U<sub>1</sub>, D, M<sub>1</sub> om. 52 U<sub>1</sub>, <sub>3</sub> *aitōmand*; U<sub>2</sub> *°amand*; K adds *aēγ pātarsā bēn denā gētih nyāyīšn kartan*. 53 M<sub>1</sub> om. the gloss. 54 K *yātakigōwih*. 55 U<sub>1</sub> *°yēn*; D, K *°dūnt*. 56 U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub> om. 57 M<sub>1</sub> om. *vē*. 58 U<sub>1</sub> pref. *i*; U<sub>3</sub>, D, M<sub>3</sub> pref. *martum*; K *aēγ xayā rā drāzih xelkūniyār ahrav* for *min xvāstak*; M<sub>1</sub> om. *min xvāstak*. 59 A, Mr<sub>1</sub> add *frāxvēnitār ahrav min xvāstak*. 60 U<sub>1</sub>, <sub>3</sub>, M<sub>1</sub> *u*; D, K om.; A *min*. 61 M<sub>1</sub> om. *vē*. 62 U<sub>1</sub> adds *i*; Mr<sub>1</sub> adds *min*. 63 U<sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> *martum*; D adds *i*; K adds *aēγ ramak anšūtān awzūnik vabidūnik ahrav aēγ gabrān ahravān zivīšn dēr vabidūnik aēγ gabrān ahravān ramak awzūnik yehabūnik*; M<sub>1</sub> om. 64 U<sub>1</sub>, <sub>2</sub>, D, K, A om.; U<sub>3</sub>, M<sub>1</sub> *u*. 65 M<sub>1</sub> om. *vē*. 66 U<sub>1</sub> adds *i*; K adds *gabrān ahravān mūlk awzūnik kunandak*; A, M<sub>1</sub> add *min*. 67 M<sub>1</sub> om. 68 U<sub>1</sub> *frāxvēnitār xvāstak* for *xvāstak frāxvēnitār*; U<sub>3</sub>, K, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> pref. *u*; A, Mr<sub>1</sub> om. *xvāstak frāxvēnitār*. 69 M<sub>1</sub> om. *vē*. 70 U<sub>3</sub> *martum*; K *aēγ gabrān ahravān rā xvāstak awzūnik jār ḡavan ēvakartakih* for *xvāstak huzūštān*; M<sub>1</sub> om. 71 *huzūštān*; U<sub>3</sub> adds *aēγ ramak i gōspandān*; M<sub>1</sub> om. 72 U<sub>1</sub>, D, K om.; U<sub>3</sub>, M<sub>1</sub> *u*. 73 M<sub>1</sub> om. *vē*. 74 U<sub>1</sub>, Mr<sub>2</sub> add *i*; K adds *aēγ Ardvūissūr šatr u matā ahrav rā awzūnik u āpān vabidūnik*. 75 K, M<sub>1</sub> om. 76 U<sub>3</sub> *ēvakartakih*; K, M<sub>1</sub> om.

## 4. 3

1 U<sub>1</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *°vistīn*; rest *°vispīn*. 2 U<sub>1</sub>, M<sub>3</sub> *ān*; U<sub>3</sub> pref. *ō*. 3 U<sub>1</sub>, M<sub>1</sub>, <sub>3</sub> om.; K adds *ān*. 4 K *šūdr*. 5 MSS. *yōšdāsrīh*; U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *ih*.

6 So  $U_1$ ,  $M_1$ ; rest °bünd. 7  $U_1$ , A,  $Mr_1$  *mavan*; K,  $M_1$  om. 8  $U_3$  *dakyāih*; A,  $Mr_1$  *pāk*. 9  $U_3$  has *yehabünd* for *u xūp*;  $M_1$  gives *yaarsenund* for *u xūp*. 10 Only in  $U_3$ . 11 A om. 12 A om. 13  $U_1$ ,  $M_3$  add *ae*. 14  $U_3$ ,  $M_2$ ,  $Mr_2$  *rāš*. 15  $U_3$ , D om. 16 A,  $Mr_1$  add *i*. 17 All except D, A,  $Mr_1$  om. 18  $U_1$  °*vistin*; rest °*vispin*. 19  $U_3$  adds *zamān*. 20  $U_1$ ,  $M_1$  om. *ih*. 21  $M_1$  om. 22  $M_1$  om. 23  $U_3$ , A,  $M_2$ ,  $Mr_1$ ,  $M_3$  om. *ih*. 24 D °bünd. 25  $U_1$ , D, A,  $M_1$  *mavan*. 26 K *ditkar* for *bār i tanid*. 27  $M_1$  om. 28  $U_2$ , K, A,  $M_2$ ,  $Mr_1$  om. 29  $U_1$ ,  $M_1$  *valā*. 30  $U_1$  °*vistin*; rest °*vispin*. 31  $U_1$  adds *ih*. 32  $U_2$ ,  $M_2$ ,  $Mr_2$  om. *xū*. 33 K adds *pavan rās valā*. 34 K om. the gloss;  $M_1$  gives the gloss as follows: *aēy mavan bēn zamānak sāyīšn frārōn xvārih yehabūnēt pavan rās i valā*. 35  $U_1$ , A *mavan*;  $U_3$  *frazand*. 36  $Mr_1$  om. *n*. 37  $U_2$ ,  $M_2$ ,  $Mr_2$  om. 38  $U_1$  pref. *ae*. 39  $U_3$ ,  $M_2$ ,  $Mr_1$  om. 40 Only K gives this gloss; K *hamāe*. 41 MSS. has *Ardvyūsūr*. 42  $U_3$  *zak i*; D gives it after *harvisp*; A,  $Mr_1$  om. 43  $U_1$ ,  $M_1$ , D, K,  $M_3$  °*vispin*;  $U_2$ , A,  $M_2$ ,  $Mr_1$ ,  $M_3$  °*vistin*. 44  $U_2$ , D,  $M_1$ ,  $Mr_1$  om. 45  $M_1$  pref. *rās i*. 46  $U_3$  *u*. 47  $M_1$  adds *aēy xelkūd*. 48 Only K gives this gloss.

## 4. 4

1  $U_2$ ,  $Mr_2$  *maš*;  $U_3$  *mastar*; K om. 2  $U_1$  *u*; A om. 3  $U_1$ , A,  $M_3$ ,  $Mr_1$  *Arkdvīsūr*;  $U_2$ ,  $M_2$ ,  $Mr_2$  *Artdvīsūr*;  $U_3$  *Ardvyūsūr*; K *Ardvyūsūr*. 4  $U_1$ , D, K,  $M_1$  om.;  $U_3$  *mavan*. 5  $U_3$  adds *frāč raftār*;  $M_1$  om. 6  $U_3$  om. *š*. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So  $U_3$ ; rest °*lūnēt*; D, K,  $M_1$  *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Ardvyūsūr*. 13  $M_1$  *mavan zakāe* for *aēy-aš . . . harvisp*. 14  $U_3$  *ān*; D adds *i*. 15  $U_1$ ,  $M_1$  *havād*. 16  $U_2$ , D,  $Mr_2$  *maših*;  $U_3$  *mastarih*. 17  $U_1$  adds *harvisp*. 18  $U_1$  om.; K °*vispin*. 19  $M_1$  *madam denā*. 20  $M_1$  *min*. 21 A *tačēt*. 22  $U_2$ , D, A *havād*;  $U_3$  *havā*;  $M_1$  *ait*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*;  $M_1$  gives *min zak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandih frāč tačēt*. 24 K *zakāe*. 25  $U_2$ , D, K, A,  $Mr_1$  add *i*. 26  $U_2$ ,  $M_2$ ,  $Mr_1$ ,  $M_3$  om. 27  $U_2$ ,  $M_2$ ,  $Mr_1$ ,  $M_3$  om. 28  $U_3$  *aēy*; A,  $Mr_1$ ,  $M_3$  om. 29  $U_3$ , D *Arang*. 30  $U_1$  *min*. 31 So D;  $U_3$  *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32  $U_3$  *jivāk lūt aēy Arkdvīsūr yūt yekavīmūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Ardvyūsūr*;  $M_3$  *Ardvīsūr*; rest *Arkdvīsūr*. 34  $M_3$  om. 35 A adds *rōšn*. 36 All except  $U_1$ ,  $M_1$  om. *ih*;  $U_3$  adds *i banafšā*. 37 K adds *aēy min denā Ardvīsūr kabad zūhrōmand u drāz u frāxv u mas u mas rūt tačāk ait u Ardvīsūr min amāvandih nafšā kabad arik tačētak ait*. 38  $U_3$  pref. *kōf*. 39  $U_3$  *šēm*. 40  $U_3$  adds *ait*;  $M_1$  *bēn*. 41  $U_1$  *ān*;  $M_1$  om. 42  $U_1$ , D, K,  $M_1$ ,  $M_3$  om. 43 D,  $M_1$  om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min zak kōf frōt ōptad madam zray i Fraxvkart aēy šēm i damdamyā ait*;  $M_1$  om. *x* and adds *pavan amāvand frāč tačēnd*.

## 4. 5

1  $U_3$  adds *aēy barā payvandēt*. 2  $M_1$  om. 3 D, K,  $M_1$  om. 4  $M_1$  om. *x*. 5  $U_3$  *tačēt*. 6  $U_1$ ,  $M_1$  *zak i*. 7 MSS. °*vispin*. 8  $U_3$  om. 9  $U_1$  adds *i*;  $M_1$  *mayānak zray*. 10  $U_2$ ,  $Mr_2$  *āzēt*. 11  $U_1$  om. the gloss. 12 K *vazlūnēt*;  $M_1$  *sātūnēt*. 13  $U_1$  *amat ān*;  $U_2$ ,  $M_2$ , A,  $M_3$  add *ān*;  $M_1$  gives *mavan zak Ardvīsūr anast madam zakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

*frāč rečēt ēvakartakih* instead of *mavan ō . . . Ardvīsūr anast*. 14 U<sub>1</sub> *zak*; U<sub>2</sub>, A om.; D, K *sak i*. 15 U<sub>3</sub> om. 16 U<sub>3</sub> *rečēt*. 17 U<sub>1</sub> *amat*. 18 U<sub>1</sub> *zak i* *an*. 19 D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 20 K adds *aēy denā min madam jivāk mayā zakāe raft yekavimūnēt zak andak yekavimūnēt min sak mayā denā Ardvvyūsūr amar mas aīt u vazurg*. 21 U<sub>3</sub>, M<sub>1</sub> pref. *u*. 22 U<sub>1</sub> *āpxāh*; U<sub>3</sub> *āpxāyih*; A, Mr<sub>1</sub> *āpxāhāk*; M<sub>1</sub> *mayāhā*. 23 U<sub>1</sub>, <sub>2</sub> *an*; D, K add *i*. 24 U<sub>3</sub> *m d n n d*; D om. 25 M<sub>3</sub> *xānak*. 26 U<sub>1</sub> *āpxāe*; U<sub>3</sub> *āpxāyih*; M<sub>1</sub> *mayāhā*. 27 D adds *i*. 28 A, Mr<sub>1</sub> om. *š*. 29 U<sub>3</sub> om. 30 So M<sub>1</sub>; D *Arkdvisūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 31 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *hast*. 32 M<sub>3</sub> om. *mavan . . . yemalelūnēt*. 33 D adds *i*; K, M<sub>1</sub> om. 34 U<sub>3</sub>, K, A, Mr<sub>1</sub> add *i*. 35 D, K, M<sub>1</sub> add *barā sātūnd bēn zray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Ardvyūsūr*. 38 M<sub>1</sub>, <sub>3</sub>, Mr<sub>1</sub> *katārčā*. 39 M<sub>1</sub>, <sub>3</sub> *mavan*. 40 M<sub>1</sub> adds *ēvak var u*. 41 U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *katārčā*. 42 K om.; M<sub>1</sub> *katārčā*. 43 U<sub>1</sub> *āpxāhan*; U<sub>3</sub>, D, K, M<sub>3</sub> *āpxāhān*; M<sub>1</sub> *mayāhā*. 44 U<sub>1</sub> om.; M<sub>1</sub> gives *ēvak mayā čīgōn i mas aīt mavan hnasp savār gabrā vad 40 yūm bēn valā min 4 kostak rehatūntak a š a d n bārīh bēn min barā sātūnd mavan asp barā sātūnd aēy barā tag min kōstak kolā hamāe kōstak barā tag u a r k p ō g v i lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kōstak*. 45 So U<sub>3</sub>, D, K, M<sub>3</sub>; rest om. 46 A, Mr<sub>1</sub> om. 47 U<sub>1</sub>, <sub>3</sub> *amat*; M<sub>3</sub> *madam*. 48 U<sub>1</sub>, <sub>3</sub> *an*; K om.; M<sub>3</sub> adds *i*. 49 U<sub>3</sub> adds *i*. 50 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> *yedrūnišn*. 51 K adds *zak*. 52 So U<sub>3</sub>, D, A, Mr<sub>1</sub>; rest *kōstī*. 53 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *hast*; U<sub>3</sub> om. 54 U<sub>1</sub>, <sub>3</sub> *hamū*; rest *hamāe*. 55 So U<sub>3</sub>, D, A, Mr<sub>1</sub>; rest *kōst*. 56 U<sub>3</sub> adds *aēy barā dōi harkīz ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpxāhak gabrā madam tēš raftār sūsyā u a v a r yehvūntāk min ēvak kōstak ayōw čahār kōstak barā rehatūnānd zak a v a r vad 40 yūm xūp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd*.

## 4. 6

1 U<sub>1</sub> *zak*; M<sub>1</sub> gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar zamīk*. 2 U<sub>3</sub> *mayā*. 3 U<sub>3</sub>, D, K *āpxāyih*; A *āpxāhākān*; M<sub>3</sub> *āpxāih*; Mr<sub>1</sub> *āpxāhakān*. 4 U<sub>3</sub> *ā* in Av. character; A, Mr<sub>1</sub>, <sub>3</sub> om. 5 M<sub>3</sub> *ōtūnd*. 6 U<sub>1</sub>, M<sub>1</sub> om. *aēy tarih*. 7 K *valā*. 8 U<sub>1</sub> *°vist*. 9 U<sub>1</sub> adds *mavan 7*; U<sub>3</sub> adds *zamīk*; K adds *aēy zak li ēvak mayā pavan āpxāāk yehamtūnēt bahār i xavīt andar haft kišvar zamīk*. 10 U<sub>1</sub> om.; M<sub>1</sub> gives the sentence as follows: *zak min mayāān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 K om. 12 U<sub>3</sub> *āpān*; Mr<sub>1</sub>, <sub>2</sub> *m a a n ā n*. 13 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> om. 14 U<sub>3</sub> *xāhīh*. 15 A, Mr<sub>1</sub> *mavan*. 16 U<sub>2</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *ādūtum*. 17 M<sub>2</sub> om. 18 U<sub>1</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>, <sub>2</sub> *hāmīn*. 19 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> *zamīstān*; K adds *aēy tar a k andar hāmīn u zamastān yehamtūnēt*. 20 U<sub>1</sub> *zak zak i*; U<sub>3</sub> *zak i*. 21 U<sub>1</sub>, <sub>3</sub>, M<sub>3</sub> pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; M<sub>1</sub> *mayāān*. 22 MSS. *yōšdāsrinēt*. 23 U<sub>3</sub> adds *ih*; A, Mr<sub>1</sub> *pāk*. 24 M<sub>1</sub> *°nānd*. 25 U<sub>1</sub> repeats *zak*; M<sub>1</sub> om. 26 A, M<sub>1</sub>, Mr<sub>1</sub> om. 27 M<sub>1</sub> *šusr i gušnān* for *gušnān šusr*. 28 U<sub>3</sub> adds *rā*. 29 U<sub>1</sub> *zak zak i*; M<sub>1</sub> *u*; Mr<sub>1</sub> *u an*. 30 A adds *i*. 31 U<sub>3</sub> adds *rā*. 32 U<sub>1</sub> repeats *zak*; U<sub>3</sub> *an*; K *gušn*; M<sub>1</sub> om. 33 U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>, <sub>2</sub> add *ō*; U<sub>3</sub> om.; M<sub>1</sub> *u*. 34 A adds *i*. 35 U<sub>3</sub>, M<sub>1</sub> add *rā*; K adds *aēy zak li mayā dakyā vabidūnd aēy anast yarsenunēt šusr i gušn martumān u gaur nišāān pēm nišāān rā*.

## 4. 7

1 U<sub>1</sub>, D, K, M<sub>1</sub> pref. *mavan*; A pref. *ān mavan*. 2 U<sub>1</sub> *barā jivāk i for ān li*; K *zak*; A, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *denā*. 3 U<sub>1</sub> om. 4 U<sub>1</sub> om. 5 U<sub>1</sub>, A, Mr<sub>1</sub>, 2 om. *tar*; K pref. *madam*; M<sub>1</sub> pref. *min*. 6 U<sub>1</sub> om. 7 U<sub>1</sub>, M<sub>1</sub> om. 8 U<sub>1</sub> *burdaham* in Pers. characters; M<sub>1</sub> *yāitūnam*. 9 From here up to the end of the paragraph U<sub>1</sub> gives the Persian version in the text and the Phl. version in the margin; U<sub>2</sub> gives the sentence as follows: *zak Ardvīsūr buland xānak frāxvētār vis frāxvētār zand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U<sub>1</sub>, 3, K, M<sub>1</sub>; rest om. 12 U<sub>1</sub> *ān*. 13 U<sub>1</sub>, D, K, M<sub>1</sub> om. 14 U<sub>2</sub>, K *viš*. 15 D adds *i*. 16 U<sub>1</sub>, 3, D, K, M<sub>2</sub>, 3, Mr<sub>2</sub> *ān*. 17 All except U<sub>1</sub>, D, A, Mr<sub>1</sub> om. 18 U<sub>1</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; K *u*. 19 U<sub>2</sub>, 3, D, K, M<sub>2</sub>, 3, Mr<sub>2</sub> *ān*. 20 All except A, Mr<sub>1</sub> om.

## 4. 8

1 U<sub>1</sub> pref. *mavan min zak*; D pref. *mavan*; K pref. *zak*; M<sub>2</sub> *stāyišn*. 2 U<sub>2</sub> *zak i*. 3 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātaxšā kartan stāyiš Ardvīsūr hāvād*. 4 U<sub>3</sub>, K, M<sub>1</sub> pref. *u*. 5 U<sub>3</sub> *zak i*. 6 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U<sub>3</sub>, K, M<sub>1</sub> om. 8 U<sub>2</sub> *Ahunar*; U<sub>3</sub> pref. *min*. 9 U<sub>3</sub> *stūdan* for *sraṇōmand*. 10 K adds *aēy min Ahunvar āškarak guftan stāyiš kartan pātaxšā aīt*. 11 U<sub>3</sub> *zak i*. 12 So K, M<sub>1</sub>; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M<sub>1</sub>. 14 U<sub>3</sub> pref. *min buland*. 15 U<sub>1</sub>, 3 om. 16 U<sub>3</sub> *hugōwišn*. 17 U<sub>3</sub> om.; A, Mr<sub>1</sub> *āwāyišn*. 18 U<sub>3</sub> *aīt*; K adds *aēy milayā ahravīh guftan āwāyišnihōmand*. 19 U<sub>3</sub> om. 20 U<sub>3</sub> *u*. 21 U<sub>1</sub>, 2, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *Arkdvisūr*; U<sub>3</sub> om.; D *Arkdvisūr*. 22 Only in K, M<sub>1</sub>. 23 K, A, Mr<sub>1</sub> om.; M<sub>1</sub> *šapīr*. 24 So K, A, M<sub>1</sub>; U<sub>3</sub> om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M<sub>1</sub> om. 26 MSS. have *yōšdār*; M<sub>1</sub> adds *vabidūnd havād ān li Arkdvisūr*. 27 U<sub>1</sub>, D, K, A, M<sub>1</sub>, 3 *barā*; U<sub>3</sub> gives the following for *bun sraṇ . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūnd valā rā levatā gōwišn Gāsān barā yemalēlūnēt*. 28 U<sub>2</sub>, Mr<sub>2</sub> *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezbexūnd*. 32 A om.; Mr<sub>1</sub>, 2 *ān*. 33 M<sub>1</sub> *mavan*. 34 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 3 *Gāsišn*. 35 U<sub>1</sub> adds *i*. 36 U<sub>2</sub> om. *ō*; U<sub>3</sub> adds *i*. 37 U<sub>3</sub> om. 38 U<sub>1</sub>, 3, D, M<sub>1</sub> om. 39 U<sub>3</sub> *kartak hast*. 40 U<sub>3</sub> *°tūnd*. 41 U<sub>3</sub> gives the sentence as follows: *barā yehabūnd li Arkdvisūr kāmak karjdā rā*. 42 U<sub>3</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *°būnt*. 43 K, M<sub>1</sub> om. 44 U<sub>1</sub>, 2, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *Arkdvisūr*; D *Arkdvisūr*; M<sub>2</sub> om. 45 K om. 46 K *rabmā*; M<sub>1</sub> om. 47 K pref. *u*; M<sub>1</sub> om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *ih*; M<sub>1</sub> om.

## 4. 9

1 U<sub>2</sub>, M<sub>1</sub>, Mr<sub>1</sub> om. 2 U<sub>2</sub>, D om. 3 M<sub>1</sub> adds *i*. 4 U<sub>3</sub> om. 5 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 6a U<sub>3</sub> *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U<sub>3</sub>, K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 7 Only in K, M<sub>1</sub>. 8 U<sub>1</sub>, M<sub>1</sub>, 3 om.; U<sub>2</sub> *valā*; A *valā i*; M<sub>2</sub> adds *valā*. 9 MSS. *nigōhšīšn*; K om. *gō*. 10 U<sub>3</sub> pref. *bēn*. 11 U<sub>3</sub> *min*. 12 U<sub>2</sub>, 3, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 13 U<sub>3</sub> om.; K *zak*. 14 U<sub>3</sub> *barā zak i*; M<sub>1</sub> *zak*. 15 U<sub>3</sub> om.; A, Mr<sub>1</sub> *kartak*. 16 U<sub>3</sub>, M<sub>1</sub> om. 17 U<sub>3</sub> *dar*. 18 U<sub>1</sub> om. 19 U<sub>3</sub> *barā hemmunišn lenā rā*; K pref. *lenā min*; M<sub>1</sub> *xāhišn*.

20  $M_1$  *pavanat*. 21 Only in  $U_3$ . 22  $U_3$  *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnih*; A one stroke less. 24  $U_1$  om. the remaining sentence; K,  $M_1$  *Arkdvisūr*; D *Arkdvisūr*; rest *Arkdvisūr*. 25  $U_3$  adds *ahrav*. 26  $U_3$  *barā*. 27  $U_2$ , s, A,  $M_2$ ,  $Mr_1$ , s, *zōr*. 28 So K,  $M_1$ ; D *Arkdvisūr*; rest *Arkdvisūr*. 29  $U_3$  adds *ahrav*. 30  $U_3$  *ahrākīh rat*. 31  $U_2$  om.; A,  $Mr_1$  *izam*.

5. ATASH<sup>1</sup> NYAISH

1  $Mf_3$ ,  $U_3$ ,  $F_2$ , B om. the whole Ny.

## 5. O

1 All except  $U_1$ , s, D, K om. the paragraph. 2  $U_3$  om. *Öhrmazd . . . rōšnih*. 3  $U_1$  om. one stroke; K pref. i. 4  $U_1$  *gurz gadā awzāyāt* for *buzurgīh u rōšnih*. 5  $U_1$  *Ātrš*; D, K *Ātakš*. 6  $U_3$  *Varāhrām*. 7  $U_1$  *farā* for *vazurg . . . yehvūnāt*;  $U_3$  *buzurg*. 8  $U_3$  adds *ik*.

## 5. I

1  $Mf_2$ ,  $M_1$  give the first three paragraphs at the end of the Nyaish;  $L_{12}$  om. paragraphs 1-6. 2  $Mf_1$ ,  $M_1$  om.;  $Mf_2$  adds *lak*. 3  $Mf_1$  has *rēšitārīh* written above the line;  $Mf_2$ , K *rēštār*;  $U_1$  extra *ē* after *rē*. 4  $Mf_1$  written upturned, and pref. *aēγ*. 5 Only in  $U_2$ , s, A,  $M_1$ , s,  $Mr_1$ , s;  $Mf_2$  u. 6 D, K,  $M_1$  om. 7  $U_3$  adds *vabidūn*; K adds *ae Öhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtunānd*. 8  $Mf_2$  om. 9  $Mf_1$ ,  $U_1$ , K,  $M_1$ , s *tōhišn*;  $U_2$  °*šinišn*; A,  $Mr_1$  add i. 10  $U_3$ , A,  $Mr_1$  °*būn*;  $M_1$  °*būd*. 11  $M_3$  ā in Av. characters. 12  $U_3$ , D, K, A,  $M_1$ ,  $Mr_1$  *havām*;  $M_2$  *havāūnim*. 13 D, K give *zak barā li yehabūnāe* for *pavan zak dahišn*. 14  $Mf_2$ ,  $U_3$  om.;  $M_1$  adds *li*. 15  $Mf_2$  *aēγ*. 16 A,  $M_1$ ,  $Mr_1$  add i. 17  $Mf_2$  adds *aš*. 18  $Mf_2$  i. 19  $M_1$  *val*. 20  $Mf_1$ ,  $U_3$ , K,  $M_1$  om. 21  $U_3$  adds *al*; K adds i. 22  $Mf_2$ ,  $U_2$ ,  $M_1$  *havād*;  $U_3$  *yehvūnāt*; K adds *aēγ ahrākīh čir u amāvand aīt madam staxmak Ahraman*. 23  $Mf_1$ ,  $U_2$ , D, K,  $M_1$ , s,  $Mr_2$  om. 24 K adds *min nēwak u dakγā mēnišnīh ōstawār yehvūnam*.  $M_1$  om. *ih*;  $Mr_1$  t for d.

## 5. 2

1  $M_1$  *mavan*. 2  $Mf_2$  adds i. 3  $Mf_1$  *čāšān mavan*;  $Mf_2$  *čāšēnd*;  $U_2$  *čāšand*;  $U_3$  *čāšān*; A *čāšīn i*;  $Mr_1$  strikes out *čāšīn* and gives *čāšānd*. 4 D *barā*. 5  $Mf_2$ ,  $U_1$ , s,  $M_2$ , s,  $Mr_2$  om. y; A *apāyet*. 6  $U_3$  adds *ih*. 7  $U_3$  *barā*. 8  $Mf_1$ ,  $U_2$ , A,  $M_2$ ,  $Mr_1$ , s °*yēn*;  $U_3$  *vabidūn*; D *vabidūnqnd* and adds *pavan zak Vahuman sardārīh*;  $M_3$  *vabidūnqnd*. 9 K °*būnāe*. 10  $M_1$  has *zak pavan* for *ō li*. 11  $U_3$ ,  $Mr_1$  *muzd*. 12 A,  $M_1$  om. 13  $U_3$  *mavan*. 14  $U_3$  om. 15  $Mf_1$ ,  $M_1$  om. 16 K *lak*. 17  $Mf_2$  om. *barā pavan . . . Dāristān i Lakūm*;  $U_3$  om. 18 K,  $M_1$  om. 19 So A,  $M_1$ ,  $Mr_1$ ;  $Mf_1$ ,  $U_1$ , s, D, K om.; rest u. 20  $U_3$ , K, A,  $M_1$ ,  $Mr_1$  om. 21 K *lak*. 22  $U_2$  pref. *pavan*. 23  $U_3$  °*nēt*; K °*vūnd*;  $M_1$  om. 24 K pref. *zak*. 25 K °*būndē*;  $M_1$  °*būd*. 26  $Mf_2$  adds i;  $U_3$ , K om.; A,  $Mr_1$  *pavan zak* for *zak pavan*;  $M_1$  has *zak sardārīh mavan madam framānbūrtārān šapīr mēnišn hāvištān pātāxšāh yehabūd*. 27  $U_3$  *patūkīh*. 28  $U_3$  *ae*; D, K om. 29  $U_3$  om. 30  $Mf_1$ ,  $U_2$ ,  $M_1$  add *pavan*. 31  $Mf_2$  *hum*. 32  $U_3$ ,  $M_1$  °*kās*;  $M_2$  °*kaš*. 33  $Mf_1$  *h i āvešt*;  $U_1$  *hāvištān*;  $U_3$  has *aēγ šapīr mēnišnīh aīt hāvištān*. 34 D, K add

*sak sardārīk mavan madam framān būrtār i šapīr mēnišn hāvištān pātāxšāh γal li yehabūn.* 35 U<sub>2</sub> afrāč. 36 U<sub>2</sub> adds *aēγ madam zamik bundak mēnišnīh*; K adds *bundak mēnišnīh*. 37 Mf<sub>1</sub> one curve less; U<sub>2</sub> om.; D om. and has *af-am yehabūn*. 38 Mf<sub>2</sub> om. ā; U<sub>2</sub> adds *bēn*. 39 U<sub>2</sub> adds *i*; D pref. *u*; M<sub>1</sub> *u kār Dēn li*. 40 Mf<sub>2</sub> °ān; U<sub>2</sub> *daxšēnēn*; D, K, M<sub>1</sub> *daxšak barā vabidūn*. 41 D, K gives the gloss as follows: *aēγ-am bēn ahrākīh u Dēn daxšak li pavan nēwakīh barā vabidūn*; M<sub>1</sub> om. the gloss. 42 Mf<sub>1</sub> om. 43 Mf<sub>2</sub> *frārōnihā*. 44 U<sub>2</sub> om. 45 Mf<sub>1</sub> °dūnd.

## 5. 3

1 M<sub>1</sub> pref. *litamā*. 2 M<sub>1</sub> om. 3 U<sub>2</sub> adds *vabidūnam*; M<sub>1</sub> adds *aēγ barā yehabūnam*. 4 M<sub>1</sub> pref. *li*. 5 All except Mf<sub>1</sub>, 2, U<sub>2</sub>, A have *Zaratuhšt*. 6 So Mf<sub>1</sub>, 2, U<sub>2</sub>, M<sub>1</sub>; rest *sak-ič*. 7 K, A om. 8 Mf<sub>2</sub> *jān*; K adds *aēγ ēton rātīh vabidūnam li mavan Zaratuhšt aitam mavan li tan xayā nafšā*; M<sub>1</sub> *jān rā*. 9 Mf<sub>2</sub>, U<sub>1</sub> °būnt; M<sub>1</sub> om. 10 M<sub>1</sub> *levīn*. 11 M<sub>1</sub> om. 12 Mf<sub>1</sub> *pēšān yih*; U<sub>1</sub>, 2 *pēšān pāyih*; U<sub>2</sub>, D, K, M<sub>2</sub>, 2, Mr<sub>2</sub> *pēšān pāyih*; A, Mr<sub>1</sub> *pēšān payih*; M<sub>1</sub> om. 13 Mf<sub>2</sub>, M<sub>1</sub> om.; U<sub>1</sub>, 2, D, K, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *ō*; U<sub>2</sub> *pavan*. 14 U<sub>2</sub> *šapīr mēnišn*; M<sub>1</sub> adds *Amakraspand rā*. 15 Mf<sub>2</sub>, U<sub>2</sub> om.; M<sub>1</sub> *ae*. 16 U<sub>2</sub> om. č and adds *rā*; D, K add *litamā ēton rātīh kunam aēγ barā yehabūnam li amat Zaratuhšt havām tan u sak-č nafšā jān rā pavan pēš rawišnīh Vahuman Amakraspand rā ae Ōhrmazd*; M<sub>1</sub> om. č and pref. *ae*. 17 M<sub>1</sub> gives the sentence thus: *pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm yātūnd*. 18 Mf<sub>2</sub>, U<sub>2</sub>, D om.; K adds *lakūm mavan*. 19 Mf<sub>2</sub>, D om.; U<sub>2</sub> *ahrākīh*; K adds *rā basīm ait*. 20 Mf<sub>1</sub> *aēγ-am*; Mf<sub>2</sub>, D om.; K om. the gloss. 21 Mf<sub>2</sub>, D, M<sub>2</sub> om. 22 Mf<sub>2</sub>, U<sub>1</sub> add *i*; U<sub>2</sub> pref. *ēton*; M<sub>1</sub> *ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm yātūnd* for *sak apāyet*; M<sub>2</sub> om. 23 Mf<sub>2</sub> °dūnd; M<sub>2</sub> om. 24 Mf<sub>1</sub>, 2, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om.; D *mavan*. 25 D *Artavahišt* and adds *rā*; A °*vahištā*; M<sub>2</sub> om. 26 U<sub>2</sub> adds *xšnūt yehvūnt*. 27 Mf<sub>2</sub>, D, K om.; M<sub>1</sub> gives the sentence as follows: *u mīlayā ēton yemalelūnan mavan Xšatravar apāyet aēγ pātāxšāh pasand*. 28 Mf<sub>2</sub> om.; D adds *i*. 29 So U<sub>1</sub>, M<sub>2</sub>; Mf<sub>1</sub> *nigōhšīšnīh*; rest *nigōkšīšnīh*. 30 U<sub>2</sub> adds *vabidūnam aēγ*. 31 U<sub>1</sub> adds *apāyet*. 32 U<sub>2</sub>, D, K om. *ēvak . . . tanid*. 33 Mf<sub>2</sub> om. 34 Mf<sub>2</sub> *tanid srišmrūtīk gōwišn*. 35 Only D, K give this gloss.

## 5. 4

1 Mf<sub>1</sub> *šnāyīšn*; Mf<sub>2</sub> om. paragraphs 4–6; A om. *šnāyēnītārīh . . . Xvatāe*; M<sub>1</sub> *xvašnūt vabidūnam Ōhrmazd for šnāyēnītārīh . . . Xvatāe*, and gives the paragraph at the end of the Nyaish. 2 All except U<sub>1</sub>, 2, D, K, M<sub>2</sub>, 2, Mr<sub>1</sub> om. 3 Mf<sub>1</sub> *Xvatā*; U<sub>1</sub>, 2, 2, D, K, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 om. 4 All except Mf<sub>1</sub>, U<sub>1</sub> give *nasīm*. 5 Mf<sub>1</sub> *val*; U<sub>1</sub> adds *rā hanā*; U<sub>2</sub> om. 6 MSS. have *Atahš*; M<sub>2</sub> *p* for *t*. 7 Only in D. 8 Mf<sub>1</sub> *xvatāyān hudahišn*; Yazat for *berā . . . Yazat*; U<sub>1</sub> *dāt*; M<sub>2</sub> om. 9 Mf<sub>1</sub> pref. *Xvatāe*; U<sub>2</sub>, K, M<sub>2</sub> pref. *Ōhrmazd*; all MSS. have *hudāhak* except U<sub>1</sub> which gives *hudahišn*; M<sub>1</sub> has *ae Atahš Ōhrmazd lak hudāhak mahist Yazat ait sak lak rā for hudāk . . . Yazat*; M<sub>2</sub> pref. *Ōhrmazd*. 10 U<sub>1</sub>, 2 add *rā*; K adds *maxan nēwakīh u xūp yehabūnīk rabā Yazat havād ae Atāš namāz lak rā*. 11 MSS. have *Atahš*; M<sub>1</sub> om. from here up to the end of the 6th paragraph. 12 Only in Mf<sub>1</sub>. 13 Mf<sub>1</sub> *pus*; U<sub>2</sub> adds *rā*. 14 MSS. give *Atahš*.

15 Mf<sub>1</sub> *Ōhrmazd berā* for *berā i Ōhrmazd*; A, Mr<sub>1</sub> i *Ōhrmazd berā* for *berā i Ōhrmazd*. 16 K om. 17 U<sub>3</sub> adds *rā*; K adds *rā ae lak Atahš Ōhrmazd berā erton gadā Ōhrmazd aīt*.

## 5. 5

1 Mf<sub>1</sub> gives the sentence twice; MSS. have *Atahš*. 2 Only in Mf<sub>1</sub>, U<sub>3</sub>. 3 U<sub>3</sub> adds *rā*; K adds *rā nasīm*. 4 Mf<sub>1</sub>, K om. 5 Mf<sub>1</sub>, K om.; U<sub>3</sub> *Frōbā*. 6 Mf<sub>1</sub>, K pref. u. 7 U<sub>1, 3</sub>, K, A, Mr<sub>1</sub> om. 8 U<sub>3</sub> adds *rā*; K adds *rā nasīm*. 9 Mf<sub>1</sub> *Ērānvēš*; U<sub>2, 3</sub>, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. the sentence; K adds *aēy matā i Ērānvēš*. 10 U<sub>1</sub>, D, K, A om. 11 K adds *rā namāz*. 12 Mf<sub>1</sub>, U<sub>3</sub> pref. u. 13 Only in Mf<sub>1</sub>, U<sub>1</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub>. 14 U<sub>3</sub> adds *rā u ērpat gadā Ōhrmazd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pātaxšā Ōhrmazd dāt rā*. 15 Mf<sub>1</sub> om. the gloss; U<sub>3</sub>, D, M<sub>3</sub> pref. *af-aš kār i āsrōnīh ān i aēy pavan zak kōstak āsrōnān dānāktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvūnt*, and repeat *Atāš Ōhrmazd berā rā . . . u Kyān gadā Ōhrmazd dāt rā*; U<sub>1, 2</sub>, A, M<sub>2</sub>, Mr<sub>1, 2</sub> give *af-aš kār i āsrōnīh . . . levatā Dahāk patkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Atāš Ātr Frobag . . . levatā Dahāk patkār kart valā yehvūnt*; U<sub>3</sub> has *denā Atāš Ātr Frobā šēm* for *šēm i . . . Frobag*. 16 MSS. have *Atahš*. 17 K, M<sub>3</sub> *Frobā*. 18 MSS. have *Atahš*. 19 M<sub>3</sub> one stroke less. 20 U<sub>3</sub>, D, M<sub>3</sub> u. 21 U<sub>3</sub> *Magōpatān u Dastabarān for Dastabarān u Magōpatān*. 22 M<sub>3</sub> °*padān*. 23 U<sub>3</sub>, M<sub>3</sub> u *dānākān*. 24 U<sub>3</sub>, K om. 25 U<sub>3</sub>, M<sub>3</sub> *vazurgih*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Atahš*. 29 U<sub>3</sub>, M<sub>3</sub> om. 30 U<sub>3</sub> om. 31 U<sub>3</sub>, D, K, M<sub>3</sub> *pavan rās i valā*. 32 MSS. have *Atahš*. 33 Only in Mf<sub>1</sub>, 2, D, A. 34 K adds *rā*. 35 Mf<sub>1</sub>, K om. *Ātr Gōšasp*; U<sub>3</sub> *Ātr Gōšasp šēm aīt*. 36 K om. 37 U<sub>3</sub> pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U<sub>1, 2, 3</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 40 U<sub>3</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 41 Mf<sub>1</sub>, U<sub>1, 2</sub>, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> om. 42 Mf<sub>1</sub> *Xhusrav*; Mr<sub>1</sub> om. 43 Only K gives this gloss; U<sub>1, 2</sub>, D, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> have i *pavan Ātrpātākān*; U<sub>3</sub> i *pavan Ātrpātākān šatr pētāk kart*. 44 Mf<sub>1</sub>, D pref. u. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. u; U<sub>2</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub> *Čēčist*; U<sub>3</sub> *Čēčistak*; D adds i; K *Čēčastak*. 48 K adds *rā*. 49 Mf<sub>1</sub> om. the gloss; K om. *ae min . . . 4 frasang*. 50 U<sub>1</sub>, D, A *mavan*; U<sub>3</sub> om. 51 U<sub>1, 2</sub>, M<sub>2, 3</sub>, Mr<sub>2</sub> *Čēčist*; U<sub>3</sub> *Čēčistak*. 52 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *valā*; D pref. i; Mr<sub>1</sub> om. 53 U<sub>3</sub> om. 54 Only K gives this sentence. 55 Mf<sub>1</sub>, U<sub>3</sub>, D, A, Mr<sub>1</sub> pref. u. 56 Only in Mf<sub>1</sub>. 57 D adds *rā*; K adds *rā aēy malkūtān i Kyān gadā u Ōhrmazd dāt i rā*. 58 Mf<sub>1</sub> om. the gloss; U<sub>3</sub>, D, M<sub>3</sub> pref. *af-aš kār i artēštārih ān i aēy pavan kōstak Ātrpātākān artēštār tēžtar u takiktar yehvūnd pavan rās valā yehvūnēt*, and repeat *Atāš Ōhrmazd berā rā u Kēxūsā rā . . . 4 frasang aīt*; U<sub>1, 2</sub>, A, M<sub>2</sub>, Mr<sub>1, 2</sub> give *af-aš kār i artēštārih . . . pavan rās valā yehvūnēt* instead of *šēm i denā Atāš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Atahš*. 60 MSS. have *Atahš*. 61 D, K, M<sub>3</sub> add i. 62 K *pērōših*. 63 M<sub>3</sub> om. 64 M<sub>3</sub> om. 65 MSS. have *Atahš*. 66 U<sub>3</sub>, M<sub>3</sub> om. 67 U<sub>3</sub> *pēš*.

## 5. 6

1 MSS. have *Atahš*; U<sub>1, 2, 3</sub>, D, A, M<sub>2, 3</sub>, Mr<sub>1, 2</sub> pref. *Ātr Bārsīn*; U<sub>3</sub> pref. *Ātr Bārsīn Mitir*; K *Ātr*. 2 Only in Mf<sub>1</sub>, D, A. 3 K adds *rā*. 4 Mf<sub>1</sub> u



*rāyōmand*; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U<sub>1</sub>, 2, K, M<sub>2</sub>, 2, Mr<sub>2</sub> om. 9 Mf<sub>1</sub> adds *č*. 10 Only in Mf<sub>1</sub>, D. 11 K adds *rā*. 12 Mf<sub>1</sub> om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Ātaḥš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Ātaḥš*. 14 U<sub>1</sub>, 2, 2, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2, give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēy vāstryōš pavan apar šatr tōxšātar varzišnīhtar u šōst jāmaktar havād pavan rās valā sak mavan levatā Vištāsp patkārt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātaḥš*. 17 K om. 18 MSS. *Ātaḥš*. 19 U<sub>1</sub>, 2, D, M<sub>2</sub> om.; K om. *dēnā pētāk . . . druž laxvār dāstan*. 20 U<sub>2</sub> om. 21 So D; rest *kolā*. 22 Mr<sub>1</sub> *hast*. 23 U<sub>1</sub>, D, M<sub>2</sub> give the rest thus: *āšnāk af-ašan artēštār druž mēnūk zatan af-ašan vāstryōših pihn sāxtan āšan artēštārīh āšnāk af-ašan āsrōnīh yašt kartan af-ašan vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšan āšnāk af-ašan āsrōn visp yašt kartan af-ašan artēštārīh Dēvīk u druž laxvār dāstan*; U<sub>2</sub> has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr<sub>1</sub> pref. *u*. 25 A, Mr<sub>1</sub> *u vāstryōšan*; M<sub>2</sub> om. *y*. 26 U<sub>2</sub> has *u artēštārān af-ašan artēštārīh āšnāk af-ašan vāstryōših zēn awzār sāxtan u ārāstan af-ašan artēštār Šēdā u druž laxvār dāstan*. *Kyān gadā Ōhrmazd dāt rā* instead of *āšnāk āsrōnān . . . druž laxvār dāstan*. 27 A pref. *u*; M<sub>2</sub> om. *ān*. 28 U<sub>2</sub> *ān*. 29 A *yašn*. 30 M<sub>2</sub> om. *y*. 31 A, Mr<sub>1</sub> pref. *u*. 32 A, Mr<sub>1</sub> add *rā*; M<sub>2</sub> om. *r*. 33 Mf<sub>1</sub> om. the sentence. 34 Only in D. 35 U<sub>2</sub> adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Ātaḥš*; Mf<sub>1</sub> om. *Ātaš . . . pur bēšazēnītar*; D om.; K *Ātr*. 37 All except U<sub>2</sub>, D add *ih*; K adds further *aēy aratēštārān awzūnīk kunīk*. 38 K, A, Mr<sub>1</sub> pref. *u*. 39 Mf<sub>1</sub>, K om. the gloss. 40 U<sub>2</sub> repeat *art*. 41 Only in D. 42 U<sub>2</sub>, A, Mr<sub>1</sub> om. *ih*. 43 U<sub>1</sub> *gadāiōmandīh*. 44 D om. 45 U<sub>2</sub>, M<sub>2</sub>, 2, Mr<sub>2</sub> *bēšazātārīh*; U<sub>2</sub> om. *nī*. 46 M<sub>2</sub> *mēnūkih*. 47 Mr<sub>1</sub> *ahokēnišn*. 48 U<sub>1</sub> *hast*. 49 MSS. have *Ātaḥš*; U<sub>2</sub>, Mr<sub>2</sub> om. 50 Only in D, A, Mr<sub>1</sub>. 51 U<sub>1</sub>, D, M<sub>2</sub> add *e*; U<sub>2</sub>, Mr<sub>1</sub> *dārae*; A, M<sub>2</sub>, Mr<sub>2</sub> *dārāe*. 52 MSS. *Ātaḥš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf<sub>1</sub> *°visitān*; rest *°vispīn*. 56 All except U<sub>2</sub> have *ātaḥšān*; K adds *namāz*. 57 Mf<sub>1</sub> *xvatāde*; U<sub>1</sub>, D, K, M<sub>2</sub> *xvatāyih*. 58 Mf<sub>1</sub> pref. *mavan* and adds *ōmand*. 59 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> om. *y*; A om. *ē*. 60 Mf<sub>1</sub> om. the gloss; A *aš*. 61 D, M<sub>2</sub> *xvatāde*; A, Mr<sub>1</sub> *xvatāih i*. 62 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, 2, D, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *xvatāyān*; K, A *xvatān*. 64 A, Mr<sub>1</sub> *u dūt*. 65 U<sub>2</sub> *āzātān*. 66 U<sub>2</sub>, Mr<sub>1</sub> pref. *u*; A om. 67 U<sub>2</sub> *apāt*. 68 U<sub>1</sub> om. *ih*; U<sub>2</sub> *srāyīnān*; M<sub>2</sub> *srāyīnīh*. 69 K *rāyāmand*. 70 Only in D. 71 U<sub>2</sub> om. *k*. 72 U<sub>2</sub> *min*. 73 A, Mr<sub>1</sub> add *i*. 74 All except K om. the rest. 75 MS. has *pātāxšān*. 76 MS. has *Ātaḥš*.

## 5. 7

1 D adds *kunam*. 2 L<sub>12</sub> om. 3 D adds *kunam*; M<sub>1</sub> *nyāš* and adds *vabidūnam*. 4 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub>, 2 om. *zohr a in mae*. 5 Only in M<sub>1</sub>. 6 M<sub>1</sub> om. 7 Only in Mf<sub>1</sub>, U<sub>2</sub>, M<sub>1</sub>. 8 Mf<sub>2</sub> *pāhrēz*. 9 U<sub>2</sub> om. *ih* and adds *hanā pāhrēz*; A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *hanā pāhrēz*. 10 Mf<sub>1</sub>, M<sub>2</sub> add *ih*. 11 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub>, 2 om. 12 Mf<sub>2</sub> *āfrīnīnam*. 13 Mf<sub>2</sub> *val i*; U<sub>2</sub> om. 14 MSS. have *Ātaḥš*. 15 Only in U<sub>2</sub>, M<sub>2</sub>. 16 Mf<sub>1</sub> *išnāk*. 17 Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 2 om. 18 L<sub>12</sub>,

*M*<sub>1</sub> *nyāyīšn*. 19 *U*<sub>3</sub> repeats *ō*. 20 *Mf*<sub>1</sub>, *D*, *K*, *A* pref. *u*; *M*<sub>2</sub> om. *nīh*. 21 Only *U*<sub>3</sub>, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub>; *M*<sub>1</sub> adds *mavan*. 22 *U*<sub>3</sub>, *A*, *Mr*<sub>1</sub> add *i*. 23 *Mf*<sub>1</sub>, *2* *yehabūntan*; *D* adds over the line *aēy bōi basīm*; *L*<sub>12</sub>, *M*<sub>2</sub>, *3* *dāt*; *M*<sub>1</sub> *basīm yehabūntan*. 24 Only in *M*<sub>1</sub>. 25 *Mf*<sub>1</sub> *āpātākih*; *Mf*<sub>2</sub> *u āpātīh*; *U*<sub>3</sub> *hanā āpātānik*. 26 *M*<sub>1</sub> om. 27 *U*<sub>1</sub>, *M*<sub>3</sub> *pānākih*; *D* *āpātānik*; *A*, *Mr*<sub>1</sub> pref. *hanā*; *M*<sub>1</sub> *hanā mavan*. 28 *K*, *L*<sub>12</sub> om.; *M*<sub>1</sub> *vabidūntan*. 29 So *U*<sub>1</sub>, *3*, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub>. 30 *Mf*<sub>1</sub> adds *ih*; *Mf*<sub>2</sub> adds *ih yātakgowīh kartan ayāwārīh*. 31 *U*<sub>3</sub> pref. *hanā*; *A*, *Mr*<sub>1</sub> *hanā*; *M*<sub>1</sub> *hanā mavan*. 32 So *Mf*<sub>1</sub>, *2*, *M*<sub>1</sub>; *U*<sub>1</sub>, *3* *hamā*; *A*, *Mr*<sub>1</sub> om.; rest *hamāe*. 33 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub> *rāš*; *A* om. 34 *U*<sub>1</sub> om. *ih*; *U*<sub>3</sub>, *M*<sub>1</sub> pref. *i*; *A*, *Mr*<sub>1</sub> om. 35 *Mf*<sub>2</sub>, *A*, *Mr*<sub>1</sub> om. 36 *D* adds on the margin *Ātahš*; *K*, *A*, *Mr*<sub>2</sub> om. *k*. 37 *Mf*<sub>2</sub> adds *ayāwārīh*. 38 *K* *yazišnōmand*; *M*<sub>3</sub> *nīnmand*. 39 *Mf*<sub>2</sub> om. 40 *Mf*<sub>2</sub>, *U*<sub>3</sub>, *D*, *M*<sub>1</sub> pref. *u*; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, *2* pref. *u* and add *havāe*; *A* pref. *u* om. *ōmand* and adds *havāe*. 41 *M*<sub>1</sub> pref. *aēy*. 42 *Mf*<sub>2</sub> adds *u nyāyīšn*; *M*<sub>1</sub> *havāe*. 43 *Mf*<sub>2</sub> pref. *nyāyīšn ae*; *U*<sub>2</sub>, *A*, *Mr*<sub>1</sub> pref. *u* and add *yehvūnāe*; *U*<sub>3</sub>, *D*, *M*<sub>1</sub> pref. *u*; *M*<sub>2</sub> adds *havāe yazišnōmand yehvūnāe nyāyīšnōmand yehvūnāe*; *Mr*<sub>2</sub> adds *yehvūnāe*. 44 *Mf*<sub>2</sub>, *D*, *K*, *M*<sub>1</sub> om. 45 *Mf*<sub>2</sub>, *U*<sub>1</sub> *martumān*; *U*<sub>3</sub> *āpātānik i martumān*. 46 *Mf*<sub>2</sub> *p* for *k*. 47 *U*<sub>2</sub> om. *y*; *K* *sātyīšn*. 48 *Mf*<sub>1</sub>, *M*<sub>1</sub>, *Mr*<sub>1</sub> pref. *u*; *Mf*<sub>2</sub> om.; *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *ēvak-č*. 49 *Mf*<sub>2</sub> om. 50 *Mf*<sub>1</sub> adds *yehvūnāt mavan*. 51 *Mf*<sub>1</sub> *lak*; *A* adds *i*. 52 *U*<sub>1</sub> adds *nēwak yehvūnāt*; all except *Mf*<sub>2</sub> add *valā gabrā nēwak yehvūnāt*. 53 *M*<sub>2</sub> *min*. 54 *M*<sub>1</sub> om. 55 *U*<sub>2</sub> in Av. characters. 56 *Mf*<sub>2</sub> *izēt*; *U*<sub>1</sub>, *D*, *K*, *L*<sub>12</sub> *izae*; *U*<sub>3</sub> *°xūnd*; *A*, *M*<sub>2</sub>, *3*, *Mr*<sub>1</sub>, *2* *°xūnāt*; *M*<sub>1</sub> *izī*. 57 *Mf*<sub>1</sub>, *U*<sub>3</sub> *asman*. 58 *U*<sub>3</sub>, *M*<sub>1</sub> pref. *u*. 59 *U*<sub>3</sub>, *M*<sub>1</sub> pref. *u*. 60 *U*<sub>3</sub> pref. *u*; *M*<sub>1</sub> pref. *aēy*. 61 *M*<sub>1</sub> gives the gloss after *Hāvan yadā*. 62 *Mf*<sub>2</sub> *patāsi*; *U*<sub>1</sub>, *3*, *D*, *K*, *A*, *Mr*<sub>1</sub> *patvāsi*; *U*<sub>2</sub>, *Mr*<sub>2</sub> *pāvāsi*; *L*<sub>12</sub>, *M*<sub>2</sub>, *3* *pavāsi*. 63 *A* one stroke less. 64 *Mf*<sub>1</sub> om. *n*; *U*<sub>3</sub> *kolā ālatak yazišn vabidūd*; *D* adds on the margin *kolā mavan ō lak yezbexūd zak gabrā nēwak yehvūnāt*.

## 5. 8

1 *U*<sub>2</sub> *asman*. 2 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 3 *Mf*<sub>1</sub>, *M*<sub>1</sub> pref. *u*; 4 *K* *bōik*. 5 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 6 *Mf*<sub>1</sub>, *M*<sub>1</sub> pref. *u*. 7 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *2*, *3*, *K*, *Mr*<sub>1</sub> *pišn*. 8 *Mf*<sub>2</sub> om.; *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 9 *Mf*<sub>1</sub>, *M*<sub>1</sub> pref. *u*; *Mf*<sub>2</sub> adds *i*. 10 *Mf*<sub>1</sub> *apasišn*; *Mf*<sub>2</sub> *pēs*. 11 *U*<sub>3</sub> *°vūnāt* and adds *aēy pūštīh yehvūnāt*; *M*<sub>1</sub> *°vūd*. 12 *U*<sub>3</sub>, *M*<sub>1</sub>, *2* *°purnā*. 13 *U*<sub>1</sub>, *3*, *D*, *L*<sub>12</sub>, *M*<sub>1</sub>, *2* *°vūnāt*. 14 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *K*, *L*<sub>12</sub>, *A*, *M*<sub>1</sub>, *2*, *3*, *Mr*<sub>1</sub>, *2* pref. *u*; all except *U*<sub>3</sub>, *K*, *M*<sub>1</sub> have *dāhmān*. 15 *U*<sub>1</sub> *sardār*. 16 *Mf*<sub>2</sub> adds *mā yehvūnēt amat purnā sardār rā dahm sardār*; *U*<sub>1</sub> *°vūnāt*; *U*<sub>3</sub> *āt* and adds *aēy gušn, gabrān yehvūnēt aēy nēwak gabrā yehvūnt mavan valā rāe Yazišn vabidūd*; *D*, *L*<sub>12</sub>, *M*<sub>1</sub> *°vūnāt*; *M*<sub>2</sub> adds *madam yehvūnēt mavan purnā sardār rā dāhmān sardār*. 17 MSS. have *Ātahš*; *U*<sub>3</sub>, *M*<sub>1</sub> pref. *ae*; *D* adds *i*.

## 5. 9

1 MSS. have *sōčak*. 2 *Mf*<sub>2</sub>, *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 3 *M*<sub>1</sub> pref. *u*. 4 *Mf*<sub>1</sub> *sōč*; rest *sōčak*. 5 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 6 *Mf*<sub>2</sub> adds *aēy hamāe ēton yehvūnīh*. 7 *M*<sub>1</sub> pref. *u*. 8 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūd*. 9 *Mf*<sub>2</sub> *denm*. 10 *Mf*<sub>1</sub>, *M*<sub>1</sub> pref. *u*; *Mf*<sub>2</sub> *vaxšak*; *U*<sub>2</sub> *vaxšak*. 11 *Mf*<sub>2</sub> om.; *U*<sub>3</sub> *°vūnāt* and adds *aēy pūštīh yehvūnāt*; *M*<sub>1</sub> *°vūd*. 12 *Mf*<sub>2</sub>, *M*<sub>1</sub> *denm*. 13 All except *Mf*<sub>1</sub>, *U*<sub>1</sub>, *3*, *D*, *K*, *L*<sub>12</sub>, *M*<sub>1</sub> add *aēy-at awzūn yehvūnēt*. 14 *Mf*<sub>2</sub>, *U*<sub>1</sub>, *D*, *K*, *M*<sub>1</sub>, *3* om. *aēy* . . . *yehvūnāe*.

15 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *hamāk*. 16 Mf<sub>2</sub> *val*; U<sub>1</sub> *hanā*; U<sub>3</sub> *at*. 17 U<sub>3</sub> *om*. 18 U<sub>3</sub>, A, M<sub>1</sub> *om*. 19 Mf<sub>1</sub> *dērag*; Mf<sub>2</sub> *derag*. 20 Mf<sub>2</sub> *pref. madam i*; U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *pref. madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēγ awzār Yazīšn Fraškart vabidūnēt aēγ vad Ristāxēs denā mār rōšn yehvūnde*. 21 Mf<sub>1</sub>, U<sub>2</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *om*; U<sub>1</sub> *i*; M<sub>2</sub> *mā*. 22 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> *om*. 23 K, L<sub>12</sub>, M<sub>1</sub> *om*. 24 Mf<sub>2</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> *om*; U<sub>2</sub> adds *madam*; D *madam*. 25 M<sub>1</sub> *om*. 26 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *om*. 27 Mf<sub>2</sub> *om*. and adds *ḥēn 57 šant*; U<sub>2</sub> *kardārīh* and adds *ḥēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēγ vad Ristāxēs ḥēn denā mār rōšn yehvūnde*; A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *ḥēn 57 šant*. 28 Mf<sub>2</sub> *om*. the sentence; L<sub>12</sub> *om*; M<sub>1</sub> *mavan val awzār šapīr Fraškart vabidūnīh for vad . . . šapīr*. 29 U<sub>1</sub> *sak i*. 30 Mf<sub>1</sub>, L<sub>12</sub> *om. kart*. 31 U<sub>2</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *om*. 32 U<sub>2</sub> adds *rōšn yehvūnāt*.

## 5. 10

1 Mf<sub>1</sub> *°būn*; Mf<sub>2</sub> *yehvūn*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°būnēt*; M<sub>1</sub> *°būd*. 2 MSS. have *Atahš*. 3 Only in Mf<sub>1</sub>, U<sub>3</sub>. 4 Mf<sub>2</sub> *berā Ōhrmazd for Ōhrmazd berā*. 5 K *add i*. 6 K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> *add i*. 7 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 8 All except U<sub>1</sub>, D, L<sub>12</sub> *om. īh*; U<sub>2</sub> *om. nih*. 9 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 10 So U<sub>1</sub>, <sub>2</sub>, D; Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *zāyišn*; Mf<sub>2</sub> *zāišn*; rest *zāišnih*. 11 D, A, M<sub>1</sub>, Mr<sub>1</sub> *pref. u*. 12 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> *add i*. 13 Mf<sub>2</sub> *om*; M<sub>1</sub> *pref. u*. 14 Mf<sub>2</sub> *om*; all except U<sub>1</sub>, D *om. īh*. 15 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 16 So U<sub>2</sub>; Mf<sub>1</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> *zāyišn*; rest *zāišn*. 17 MSS. give the word in Av. characters. 18 Mf<sub>1</sub>, U<sub>1</sub> *v for a*. 19 Mf<sub>1</sub>, <sub>2</sub> *om*; A, Mr<sub>1</sub> *mavan*; M<sub>1</sub> *om. amat . . . kabad yehabūn*. 20 Mf<sub>1</sub> *om. f*; U<sub>1</sub>, K, L<sub>12</sub> *mān*. 21 D *kabad*. 22 So U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>; Mf<sub>1</sub>, <sub>2</sub> *yehabūn*; U<sub>1</sub> *yehvūnāe*; U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°būnāt*. 23 U<sub>1</sub>, K, L<sub>12</sub> *mān*; D *om. af-mān . . . yehabūn*. 24 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> *om*. 25 Mf<sub>1</sub> *°būd*; U<sub>1</sub> *yehvūnde*; U<sub>2</sub>, L<sub>12</sub> *°būnde*. 26 U<sub>2</sub> *pref. mas*; M<sub>1</sub> *frazānīkīh*. 27 Mf<sub>2</sub> *i*. 28 Mf<sub>2</sub>, M<sub>1</sub> have *mandavam nēwak xavūtūnam for i kār . . . xavūtūnam*; U<sub>2</sub> *om*. and has *mēnūk nēwak*; A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *mandavam i nēwak*. 29 Only in A; all except U<sub>2</sub>, <sub>2</sub>, D, A, Mr<sub>1</sub>, <sub>2</sub> have *u*. 30 Mf<sub>1</sub> *dātistān*; U<sub>2</sub>, <sub>2</sub>, K *om. k*; A *ā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *°tūnēm*; A, Mr<sub>1</sub> one stroke less. 32 U<sub>1</sub> *awzūnikhā*; U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub> *pref. u*; U<sub>3</sub> *pref. u and om. īh*; D *awzūnīh*. 33 M<sub>1</sub> *om*. 34 All except Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *pref. i*. 35 Mf<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> *°tūnam*. 36 Mf<sub>2</sub> *pref. u*. 37 Mf<sub>2</sub> *vad-am for vad mān*. 38 Mf<sub>2</sub> *hizvānīh*; D *h* in Av. character. 39 So A; all except U<sub>1</sub>, <sub>2</sub>, <sub>2</sub>, D, M<sub>1</sub>, Mr<sub>1</sub> have *u*. 40 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> *om. k*; Mf<sub>2</sub> *dāstān*. 41 U<sub>1</sub> *om. ē*. 42 Mf<sub>2</sub> *om*; U<sub>2</sub> *°vūnēt*. 43 Mf<sub>2</sub> *om. v*; U<sub>2</sub> *pref. u*. 44 Mf<sub>2</sub> *vad-am for vad mān*. 45 U<sub>2</sub> *°vūnēt*. 46 U<sub>2</sub>, A *pref. u*. 47 Mf<sub>1</sub> *om*. 48 Mf<sub>2</sub> *vad-am for vad mān*. 49 Mf<sub>2</sub> adds *aēγ vad-am uš*. 50 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> *om. pavan . . . fraxv yehvūnāt*; M<sub>2</sub> gives *pavan . . . fraxv yehvūnāt* after *gās yehvūnāt*. 51 All except A, Mr<sub>1</sub>, <sub>2</sub> *om. kār . . . fraxv yehvūnāt*; U<sub>2</sub> has *Dēnā fraxv*. 52 Mf<sub>2</sub> *u*; U<sub>2</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *om*. 53 Mf<sub>2</sub>, U<sub>2</sub> *om. k*. 54 A *frēh*. 55 Mf<sub>2</sub> *vidnā* and adds *fraxv*; M<sub>2</sub> *gāš*. 56 U<sub>2</sub> *°vūnēt*; M<sub>2</sub> adds *pavan kār fraxv yehvūnāt*. 57 Mf<sub>1</sub> *om. xrat āxar . . . šāyet yedrūntan*; U<sub>2</sub>, A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give the same after *ō kār yāityand*; U<sub>2</sub> *pref. u*; A, Mr<sub>1</sub> add *i*; M<sub>2</sub> *om. xrat āxar yemalelūnam*. 58 A one stroke less. 59 Mf<sub>1</sub>, K, L<sub>12</sub> *i mas i for*

*aēy-am* . . . *šapīr*; U<sub>1</sub>, K give *aēy-am* . . . *kār šāyet yedrūntan* on the margin. 60 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°bān*; M<sub>1</sub> *bānd*. 61 U<sub>2</sub>, M<sub>2</sub> om.; A, M<sub>2</sub> *maš*. 62 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *i*; U<sub>1</sub>, K *i u*; U<sub>3</sub> om. 63 All except Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, D, K give *dō barā* . . . *lā šāyet* after *ō kār yāitūnd*. 64 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, M<sub>2</sub>, <sub>3</sub> *dānākihā*; U<sub>3</sub> repeats *i*; M<sub>1</sub> *dānāihā*. 65 U<sub>2</sub>, M<sub>1</sub> om. 66 U<sub>3</sub> om. *aš*. 67 U<sub>2</sub> om. 68 K *ēt* cut off in the margin; M<sub>1</sub> *°mūd*. 69 M<sub>1</sub> *karī*. 70 M<sub>1</sub> *u*. 71 U<sub>1</sub> *bēn*; U<sub>2</sub>, M<sub>2</sub> om. 72 A, Mr<sub>1</sub> *āsnēt*; M<sub>1</sub> *āsn i*. 73 Mf<sub>2</sub> om. *pētāk* . . . *pētāk āsn xrat*. 74 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *pref. u*; M<sub>1</sub> om. 75 U<sub>1</sub>, K, A om.; M<sub>1</sub> *u*. 76 D, A, M<sub>1</sub> om. *ā*. 77 K *k* cut off in the margin. 78 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *ih*; M<sub>2</sub> om. *y*. 79 M<sub>1</sub>, <sub>2</sub> *mavan*. 80 D om. *ā*. 81 A adds *ait gōšān*. 82 K om. 83 Mf<sub>1</sub>, L<sub>12</sub> *pref. xrat āxar yemalelūnam i*; Mf<sub>2</sub> om. *mas* . . . *ō kār yāityūnd*; U<sub>2</sub>, K add *i*, U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *xrat āxar yemalelūnam aēy-am yehabūn maš u šapīr*; M<sub>1</sub> *pref. u*. 84 M<sub>1</sub> om. *ā*. 85 U<sub>2</sub> om.; A, Mr<sub>1</sub> *ae*; M, *xrat*. 86 U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub> *pref. ae*; A, Mr<sub>1</sub>, <sub>2</sub> *ae*. 87 So D, A, Mr<sub>1</sub>; Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *°lūnt*; K *°nam*; M<sub>1</sub> *°lūd*; Mr<sub>2</sub> *lūt*. 88 K *min*. 89 M<sub>1</sub> *°mūd*. 90 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *i*; M<sub>1</sub> *sāxn*. 91 M<sub>1</sub> *°tūd*. 92 U<sub>3</sub> *pref. la*; A, M<sub>1</sub>, Mr<sub>1</sub> *°lūnēt*. 93 A two strokes less; M<sub>1</sub> *°lūd*. 94 M<sub>1</sub> om. 95 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *aš*. 96 M<sub>1</sub> *°mūd*; Mr<sub>1</sub> repeats *yekavīm*. 97 A adds *mavan*; M<sub>1</sub> *°vūd*. 98 M<sub>1</sub>, <sub>2</sub> *pref. u*. 99 U<sub>2</sub> *ān*. 100 M<sub>1</sub> *°vūd*. 101 Only in U<sub>2</sub>, D, M<sub>1</sub>. 102 All except U<sub>2</sub>, D om. 103 U<sub>1</sub> *°dūnt*; U<sub>2</sub> *°dūnēt*. 104 A, M<sub>1</sub>, Mr<sub>1</sub> *pref. u*. 105 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*. 106 M<sub>1</sub> *°vūd*. 107 Only in U<sub>2</sub>, D, M<sub>1</sub>. 108 All except U<sub>2</sub>, D om. 109 A, M<sub>2</sub>, Mr<sub>1</sub> *pref. u*. 110 Mr<sub>2</sub> adds *i*. 111 M<sub>1</sub> *°vūd*. 112 Only in U<sub>2</sub>, D, M<sub>1</sub>. 113 All except U<sub>2</sub>, D om.; M<sub>2</sub> *u*. 114 A om. 115 So Mf<sub>1</sub>; A *yāitūnt*; M<sub>1</sub> *yātūnd*; rest *yāityūnd*. 116 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub> om. the rest of the paragraph; U<sub>2</sub> has *xrat mānad* for *ae* . . . *xrat*. 117 All except U<sub>2</sub>, D, M<sub>2</sub>, Mr<sub>1</sub> add *i*; M<sub>1</sub> adds *zak*. 118 M<sub>1</sub> *°vūd*. 119 Mf<sub>2</sub> om. *mavan zamānak* . . . *šnāsik zak yehvūnēt*. 120 D, M<sub>1</sub>, <sub>3</sub> *ān*. 121 M<sub>1</sub> *°vūd*. 122 U<sub>2</sub>, D, M<sub>2</sub> add *i*; A *pref. pavan*. 123 M<sub>1</sub> om. 124 U<sub>2</sub> *dānand*. 125 U<sub>2</sub>, <sub>3</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *k*; M<sub>1</sub> *u šnāsik*. 126 All except U<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 127 M<sub>1</sub> *°vūd*. 128 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub> *pref. i*. 129 So U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>2</sub>; U<sub>3</sub>, M<sub>2</sub> *zinān*; rest *zyān*. 130 D *awzūnih*. 131 U<sub>2</sub>, D, M<sub>2</sub> *ān*. 132 M<sub>1</sub> *°vūd*. 133 U<sub>2</sub> om. 134 Only in D, M<sub>1</sub>. 135 All except D, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 136 U<sub>2</sub>, M<sub>2</sub> *dānand*; D, M<sub>1</sub> *xavītūnd*. 137 Only U<sub>2</sub>, D, M<sub>2</sub> give this sentence; D om. *ae*. 138 MSS. have *Atahš*. 139 D om.

## 5. II

1 MSS. give this sentence in the 10th paragraph; Mf<sub>2</sub> om. *č*; U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *pref. u*; D *pref.* the sentence thus: *u zak-ič lālātār dušman aēy bēn dušman vānēt martān bēn dušman tabrūnastan martīh yehabūnde āxar hammartāsakīh patākīh pavan kār dēnāk*; A, Mr<sub>1</sub> *u zak-ič*. 2 M<sub>1</sub>, Mr<sub>1</sub> om. 3 U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *martān*; U<sub>2</sub> *martānakīh yehabūnd*; M<sub>1</sub> *bēn dušman vānītan martumān*. 4 Mf<sub>2</sub>, U<sub>2</sub> *hamartāsakīh*; M<sub>1</sub> *pref. āxar*. 5 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give the word after *dēnā*. 6 U<sub>2</sub> *pref. tuvānākīh*; M<sub>1</sub> *pref. u*. 7 So Mr<sub>1</sub>; all except U<sub>1</sub>, A, M<sub>1</sub> have *u*. 8 Mf<sub>2</sub> *dātistān*; U<sub>2</sub> *dēnāk yehabūnd*; A, Mr<sub>1</sub> *dēnāk*. 9 Mf<sub>1</sub>, M<sub>1</sub> *stēnag*; Mf<sub>2</sub> *stēnagīh*. 10 Mf<sub>2</sub> om. 11 U<sub>2</sub> *tuwān ait*; D *tuwān yehvūnāt*. 12 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *tuxšāh tuwān yehvūnāt kartan*. 13 Mf<sub>1</sub>, <sub>2</sub>

*axvāih*; U<sub>1</sub>, s, D, K *axvāb*; U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> u *axvāih*. 14 M<sub>1</sub> *aēy-am*. 15 Mf<sub>2</sub> repeats *min Dēnik*. 16 U<sub>1</sub>, D, M<sub>1</sub> pref. *vēš*. 17 Mf<sub>2</sub> adds in red ink: *čigōn min Dēn denā kalām nēwak frajam pētāk aīt*. 18 Mf<sub>2</sub> *srišūtak*; U<sub>2</sub>, s, L<sub>12</sub>, A, M<sub>2</sub>, s, Mr<sub>2</sub> *srišūtak*; M<sub>1</sub> gives *aēy bēn yām u lēlayd min srišūtak vēš lā xelmūnam for srišūtak . . . xelmūnam*. 19 U<sub>2</sub>, D, K om. 20 Mf<sub>1</sub> °*mūnēt*; Mf<sub>2</sub> °*mūnt*. 21 Only D gives this gloss. 22 Mf<sub>1</sub>, 2, U<sub>1</sub>, L<sub>12</sub>, M<sub>2</sub> *gāsih*; M<sub>2</sub> *gāš*. 23 Mf<sub>2</sub> om. 24 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>1</sub>, s *Būšasp*. 25 M<sub>1</sub> om. 26 A, M<sub>1</sub> om. *āt*. 27 Mf<sub>1</sub>, U<sub>2</sub> °*vūnēt*; U<sub>1</sub> *būt*; A °*vūnāt yehvūnt*. 28 Mf<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> add *xvēš ravēš*; Mf<sub>2</sub> *ae xārub u īsreš*; U<sub>1</sub>, D add *xvāhrīš* with *xvēš ravēš* on the margin; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *xā ravēš ī rāe*; M<sub>2</sub> adds *xvēš ravēš rāe*. 29 Mf<sub>1</sub>, U<sub>2</sub>, D u *jikārās*; Mf<sub>2</sub> u *jigārih*; U<sub>1</sub> u *jikārās* i with *jigārih* on the margin; U<sub>2</sub> u *jikār aēy zūr bāzū hūšyādārih* for u *jigār* and has *zūr bāzū* in Pers. characters; K, A, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 u *jikāryās*; L<sub>12</sub> *jikārās ī*. 30 U<sub>2</sub>, A, M<sub>1</sub>, s, Mr<sub>1</sub>, 2 om. 31 Mf<sub>1</sub> pref. u. 32 Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 33 Mf<sub>2</sub> om. *nām burtār ī*. 34 U<sub>2</sub>, s, D, K, A, M<sub>1</sub> om. 35 Mf<sub>1</sub>, U<sub>1</sub>, s, D, K, L<sub>12</sub>, M<sub>1</sub> om. 36 D *āsnūtāk*; M<sub>1</sub> *āsnitāk*. 37 K, M<sub>2</sub>, s, pref. u. 38 So in Mf<sub>2</sub>, U<sub>2</sub>, K, A, M<sub>2</sub>, s, Mr<sub>1</sub>, 2. 39 M<sub>1</sub>, s *vīrā*. 40 Mf<sub>2</sub>, A, Mr<sub>1</sub>, 2 om. 41 U<sub>2</sub> adds *barā yehabūnd*; M<sub>1</sub> om. *ik*. 42 U<sub>1</sub>, M<sub>1</sub> *hurōst*; U<sub>2</sub> om.; U<sub>2</sub> has *hudānāk u huvīr aēy apāyišnih pur šnāsak pavan zak ī āxar āxar apāyet huār u s p nēwak rōi aēy xūp čihīr ī huāb aēy nēwak ābrū yaxsenund u min tangih bōjēnēt aēy min Dōzaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh sak mavan kār ī Tan Pasīn yehvūnēt for hamrōst . . . apāyet kartan; D hurōst and adds hu mavan nēwak rōi xūp čihīr ī huāb aēy nēwak ābrū; L<sub>12</sub> om. hamrōst . . . Dōzaxv*. 43 Mf<sub>2</sub> om. *ā*; D om. *xvāpar . . . bōxtār*; M<sub>1</sub> om. *r*; M<sub>2</sub> gives in red ink on the margin *aēy nēwak ābrū yaxsenund*. 44 U<sub>1</sub>, M<sub>1</sub> om. 45 So U<sub>1</sub>, M<sub>1</sub>; D, L<sub>12</sub> add *ih*; rest *bōxt*. 46 U<sub>1</sub>, M<sub>1</sub> om. 47 U<sub>1</sub>, M<sub>1</sub> om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf<sub>2</sub> *hvīr*; D pref. u; K *hamvīr* but *huvīr* on the margin. 49 Mf<sub>1</sub>, U<sub>2</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 add *i*; U<sub>1</sub> *apāyišnih*. 50 U<sub>1</sub> adds *i*; D *dānākīh*; A, Mr<sub>1</sub>, 2 *šnāsī*. 51 A, Mr<sub>1</sub> *sak pavan* for *pavan zak ī*. 52 D, M<sub>1</sub>, 2 om. 53 M<sub>1</sub> om. 54 D adds *dānākīh ō mavan kār pasin dānēt*. 55 U<sub>2</sub> om. 56 Mf<sub>2</sub> *ō*; U<sub>1</sub>, 2, s, A, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 add *i*. 57 U<sub>1</sub> *frādahnāt*; U<sub>2</sub> adds *frazand*; K *frāxnāt*; L<sub>12</sub> *frēdahnāt*; M<sub>1</sub> °*vēnēt*. 58 Mf<sub>1</sub>, U<sub>2</sub>, s, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *vēš*. 59 U<sub>2</sub> *rōtistāk*; U<sub>2</sub> adds *ēton frazand nām burtār barā li yehabūn*; D adds *ēton frazand nām burtār barā li yehabūnāe*; A, M<sub>2</sub>, s, Mr<sub>2</sub> *rōtastāk*.

## 5. 12

1 Mf<sub>2</sub> °*bunt*. 2 All except Mf<sub>1</sub> have *Ātahš*. 3 Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>1</sub>, s om. 4 Mf<sub>2</sub> *berā ī Ōhrmazd* for *Ōhrmazd berā*. 5 Mf<sub>2</sub> *mavan žak* for *sak mavan*; U<sub>1</sub> *ān*; D, K, M<sub>2</sub> add *i*. 6 Mf<sub>1</sub> adds *i*; M<sub>1</sub> adds *aēy yehvūnd*. 7 Mf<sub>1</sub>, U<sub>2</sub>, K *frāč*; L<sub>12</sub> *brāč*; M<sub>1</sub> *aw*. 8 Mf<sub>1</sub>, U<sub>2</sub>, A add *ih*; U<sub>2</sub> adds *aēy lā sasāih*. 9 D om. *č*. 10 Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub> om. 11 Mf<sub>2</sub> *val*; U<sub>2</sub> adds *vad*. 12 Mf<sub>1</sub>, 2 repeat; U<sub>1</sub> *hamā*; U<sub>2</sub> *hamāk*; U<sub>2</sub> adds *hamā*; M<sub>1</sub> *hamā hamā*. 13 Mf<sub>2</sub> adds *sak ī*; U<sub>2</sub> *ra* twice. 14 Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub>, s om. 15 Mf<sub>1</sub> om. *ān*. 16 Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub> om. 17 U<sub>2</sub> adds *ih*. 18 U<sub>2</sub>, s, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>1</sub> *hamā*; U<sub>2</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 *hamāe*. 20 U<sub>2</sub>, D add *aēy bēn Vahišt jivāk lenā yehvūndāt*. 21 Mf<sub>2</sub>, U<sub>1</sub> °*vūnd*; U<sub>2</sub> °*vūnam* and adds *aēy arzānik yehvūnam*; D, M<sub>1</sub> °*vūnam*. 22 Mf<sub>2</sub> *sak ī*; D *sak*. 23 U<sub>2</sub> *fšā*. 24 Mf<sub>2</sub> °*dānd*;

U<sub>8</sub>, D, M<sub>1</sub> °dūnam. 25 Mf<sub>1</sub>, U<sub>8</sub>, D, M<sub>1</sub>, 2 om. 26 Mf<sub>2</sub> adds *i*; U<sub>8</sub> om. *š*. 27 U<sub>8</sub> tā. 28 Mf<sub>1</sub>, 2, U<sub>1</sub>, K om. 29 Mf<sub>2</sub> ē; U<sub>8</sub>, L<sub>12</sub>, A, M<sub>1</sub> om. 30 U<sub>1</sub>, 2, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub> °srauih; A °sraui. 31 Mf<sub>1</sub>, D pref. *i*. 32 Mf<sub>1</sub>, U<sub>8</sub> pref. *u*; Mf<sub>2</sub> om.; U<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *zak-īč*; U<sub>2</sub>, K add *i*. 33 Mf<sub>1</sub>, 2, U<sub>2</sub>, 3, D pref. *i*; U<sub>8</sub>, D, M<sub>1</sub> om. ē. 34 Mf<sub>2</sub> *val ō*; U<sub>1</sub>, 3, D, L<sub>12</sub>, A, M<sub>1</sub> om. 35 D gives *nēwak xvatāih* below the word; L<sub>12</sub> *huaēvīh*. 36 Mf<sub>1</sub>, 2, *u dōisrīh*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 pref. *nēwak dēlih i*; U<sub>8</sub> *vatarān*; M<sub>1</sub> pref. *u*; M<sub>3</sub> *u dōisrīh* in the margin. 37 Mf<sub>2</sub> om. *n*; U<sub>2</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> pref. *i*; D *min zak*. 38 D adds *pūhl*; A *Časōdarg*; M<sub>1</sub> *Činvatarag*.

## 5. 13

1 MSS. °vistīn; Mf<sub>2</sub> *val harvispīn*. 2 Mf<sub>1</sub> *lak*; Mf<sub>2</sub> *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf<sub>2</sub>, U<sub>2</sub>, 3, D, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. 5 Mf<sub>2</sub> adds *val valā mavan Ātahš pavān xūnak hučāšmayān val valā*; U<sub>2</sub> adds *pavān hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavān hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf<sub>2</sub> pref. *pavān*; U<sub>2</sub> om. 7 Mf<sub>2</sub>, D om. 8 Mf<sub>2</sub> om.; U<sub>8</sub> adds *i tak*. 9 U<sub>8</sub>, D add *xvāēt*. 10 U<sub>1</sub> *daham* and explains it in Pers. by *nēk*. 11 Mf<sub>2</sub> adds *i* and om. *zak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U<sub>3</sub> om. 14 Mf<sub>1</sub>, M<sub>1</sub> om. 15 M<sub>3</sub> *yatbīnūnēt*. 16 U<sub>8</sub> *anj rāmišnīh xvāēt*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ōhrmazd*. 19 MSS. °vistīn; Mf<sub>2</sub> *af-aš harvispīn*. 20 Mf<sub>1</sub> *kāmāk*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *aēγ-aš apāyet*. 21 Mf<sub>1</sub> om.; Mf<sub>2</sub> *Ātaš ōhrmazd aēγ-aš apāyet*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om. 22 Mf<sub>2</sub> om. *ih*; U<sub>8</sub> *huvarišnīh*; D, M<sub>1</sub> pref. *mavan*. 23 Mf<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 24 Mf<sub>2</sub> gives *Spītmān Zaratušī* for the remaining part of the sentence; Mr<sub>1</sub> om. 25 M<sub>1</sub> adds *ih*; U<sub>8</sub> adds *i*; Mr<sub>1</sub> om. *a*. 26 M<sub>1</sub> om. *barā . . . denā*. 27 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *nāmčāšīk*. 28 Mf<sub>1</sub> adds *bēn*. 29 M<sub>3</sub> om. 30 Mf<sub>1</sub>, L<sub>12</sub> om.; Mf<sub>2</sub> om. the gloss. 31 U<sub>1</sub>, D, K *mavan*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; U<sub>8</sub> adds *mā*; M<sub>1</sub> adds *mavan*; Mf<sub>1</sub>, L<sub>12</sub>, M<sub>3</sub> om. 32 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, Mr<sub>1</sub> *madam*; U<sub>8</sub>, M<sub>2</sub> add *i*; M<sub>2</sub>, Mr<sub>2</sub> *madam i*. 33 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>1</sub>, M<sub>1</sub> *yehabūntān*; M<sub>3</sub> adds *denā*. 34 So in U<sub>2</sub>, 3, M<sub>2</sub>, Mr<sub>2</sub>. 35 U<sub>2</sub> *baršīh*. 36 So U<sub>8</sub>, A, Mr<sub>1</sub>; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; M<sub>1</sub> adds *mavan*; rest om. 37 M<sub>1</sub> *gūmbad*. 38 Mf<sub>1</sub>, K, L<sub>12</sub> om. 39 So U<sub>2</sub>, 3, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2; rest om. 40 Mf<sub>1</sub> adds *ih*. 41 M<sub>1</sub> om. *ih*. 42 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, M<sub>3</sub> om.; U<sub>8</sub>, A, Mr<sub>1</sub> *hanā*; M<sub>1</sub> *hanā mavan*. 43 Mf<sub>1</sub>, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>3</sub> om. 44 U<sub>1</sub>, D *Spītmān*. 45 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub> om.; MSS. have *Zaratušī*.

## 5. 14

1 Mf<sub>2</sub> *zak i*. 2 Mf<sub>2</sub> °vispīn; rest °vistīn. 3 U<sub>8</sub> *gabrá*; D, M<sub>1</sub> om. 4 Mf<sub>2</sub> *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf<sub>1</sub> *ō*; U<sub>1</sub>, D, K, L<sub>12</sub> om.; U<sub>8</sub>, M<sub>1</sub> *madam*. 7 Only in M<sub>3</sub>, Mr<sub>1</sub>, 2. 8 U<sub>1</sub>, A, Mr<sub>1</sub> *nikirēt*. 9 U<sub>8</sub>, D, M<sub>3</sub> give this gloss. 10 U<sub>8</sub>, M<sub>3</sub> pref. *mavan*. 11 MSS. *Ātahš*. 12 M<sub>3</sub> om. 13 U<sub>8</sub>, D, M<sub>2</sub> *sātūnēt*. 14 M<sub>3</sub> *nikirēt*. 15 D *yōūyūnt*. 16 U<sub>8</sub> om. *w*; D, M<sub>3</sub> *i aī* for *aγōw lā*. 17 D *čīgōn*; M<sub>2</sub>, Mr<sub>2</sub> add *mā aēγ*. 18 Mf<sub>1</sub> *mā* but *madam* above the line; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *aēγ madam*; D *mavan*; A, Mr<sub>1</sub> add *ae madam*; M<sub>3</sub> *madam*. 19 Mf<sub>1</sub> *hamsāk*; Mf<sub>2</sub> om.; U<sub>1</sub>, 3, K, L<sub>12</sub> *hamāe*; M<sub>1</sub> *hamyā*; U<sub>2</sub>, D, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *hamxāk*. 20 Mf<sub>1</sub>, K, L<sub>12</sub> add *valā i*; Mf<sub>2</sub>

om.; U<sub>1</sub>, <sub>2</sub> add *valā*; D *sak valā*; M<sub>2</sub> adds *lā*. 21 Mf<sub>1</sub>, K *hamsāk*; Mf<sub>2</sub> om.; U<sub>2</sub> *hamxā*; M<sub>1</sub> *hamyā*; rest *hamxāk*. 22 Mf<sub>2</sub> om.; U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> *barāt*; A, Mr<sub>1</sub> *burt*; M<sub>1</sub> °rūd. 23 Mf<sub>1</sub> pref. *aēγ*; M<sub>1</sub> *hamčigōn min sak* for *dōst ō dōst*; M<sub>2</sub> adds *barāt*. 24 Mf<sub>2</sub> *val valā*. 25 Mf<sub>2</sub> adds *yedrūnāt*. 26 M<sub>1</sub> *raftārān*. 27 Mf<sub>2</sub>, M<sub>1</sub> add *ān*; Mr<sub>1</sub>, <sub>2</sub> *anšūtār*. 28 Mf<sub>2</sub> om. the rest; M<sub>1</sub> *sak*. 29 Mf<sub>1</sub>, <sub>2</sub> *valā-č*; Mf<sub>2</sub> *val sak*. 30 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *raftār Atahš*. 31 U<sub>2</sub> *armastāt*; U<sub>3</sub> *armasāt ait* and adds *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>; rest om. 33 Mf<sub>2</sub> om. the rest; U<sub>3</sub> pref. *min*; M<sub>1</sub> *u*. 34 M<sub>1</sub> adds *č*. 35 D gives on the margin *az digar kitāb* in Pers. and adds *čigōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčigōn Atāš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M<sub>1</sub> °lūd; M<sub>2</sub> adds on the margin *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Atahš*; A om. *Atāš . . . yemalelūnēt*. 37 M<sub>1</sub> *u*. 38 M<sub>1</sub> °lūd. 39 U<sub>3</sub> pref. *aēγ*; D *tan*; M<sub>1</sub> *aēγ tan i*. 40 U<sub>1</sub> *armēsāt*.

## 5. 15

1 A adds *i*. 2 Mf<sub>2</sub>, M<sub>1</sub> om.; U<sub>3</sub> *madam*. 3 D, A *burt*. 4 Mf<sub>1</sub> adds *i*; U<sub>1</sub> *asm*; U<sub>2</sub> pref. *frāč*. 5 Mf<sub>1</sub> *frāč yedrūnyēn*; Mf<sub>2</sub>, M<sub>1</sub> *frāč yedrūd*; U<sub>1</sub> °rūd; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāč yedrūnēt*; U<sub>3</sub> °rūnyēn; D adds *aēγ kolā aēš mavan min ahrākīh ēsm ēsm madam Atahš hanxetūnt*. 6 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub> om. 7 M<sub>1</sub> om. 8 Mf<sub>2</sub>, U<sub>3</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 9 U<sub>3</sub>, D, M<sub>2</sub> add *aēγ kolā aēš mavan Barsm min ahrākīh bastak Atahš rā yezbexūd*; M<sub>1</sub> *vistard*. 10 Only U<sub>3</sub>, D, M<sub>1</sub>. 11 Mf<sub>2</sub> adds *č*. 12 Mf<sub>1</sub>, U<sub>3</sub> om. 13 U<sub>3</sub> adds *aēγ urvar hubōi madam ō Atahš yezbexūd urvar i hadanpāk*; D adds *aēγ urvar i hubōi hanxetūnt i yezbexūd*; M<sub>2</sub> adds *aēγ kolā aēš mavan Barsam min ahrākīh bastak Atahš rā yezbexūd u urvar hadanpāk aēγ urvar aēγ urvar hu bōi madam hanxetūd yezbexūd*. 14 Mf<sub>2</sub> adds *i valā*; U<sub>1</sub>, <sub>2</sub>, K add *i*; D has *Atahš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēγ kolā mavan ēton yezbexūnēt āxar madam valā Atahš i Ōhrmazd āfrīn kūnēt for sak āxar . . . i Ōhrmazd*. 15 M<sub>1</sub> *valā*. 16 So Mf<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub>; rest *āfrīnīnēt*. 17 Only in U<sub>1</sub>, A, M<sub>3</sub>, Mr<sub>1</sub>. 18 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *valā*; K om.; A, Mr<sub>1</sub> *mavan ō*. 19 U<sub>2</sub> °nūtā; M<sub>1</sub> °nūd *yehvūnāt*. 20 Mf<sub>2</sub> *mavan valā*; M<sub>3</sub> pref. *mavan valā*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, D, A, M<sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *abišt*; M<sub>1</sub> *abiš*. 22 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 23 U<sub>3</sub>, D, M<sub>2</sub> add *yehvūnāt*.

## 5. 16

1 U<sub>3</sub> pref. *lālā*; D *lālā*; M<sub>3</sub> pref. *lāl*. 2 Mf<sub>1</sub> *ō*; Mf<sub>2</sub> *val*; M<sub>1</sub> *valā*. 3 Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, M<sub>1</sub> om. 4 Mf<sub>2</sub> *yehamtūnāt*; U<sub>3</sub> *yehvūnāt*. 5 Mf<sub>1</sub>, M<sub>1</sub> om. 6 U<sub>3</sub> adds *tōxm aēγ*. 7 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>3</sub> om. the gloss. 8 Mf<sub>1</sub>, D pref. *u*. 9 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub> om. 10 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 11 D om. *i*h; K *barišnīh*. 12 Mf<sub>1</sub>, <sub>2</sub> *gabrā*; D om.; M<sub>1</sub> *aēγ gabrā*. 13 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>1</sub> om. 14 U<sub>3</sub> adds *ae ramak gōspandān u anšūtādān kabed yehvūnāt*; D om. and gives *aēγ ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bitā u dūtak lak awzūn yehvūnāt ae berā i gušn*; M<sub>3</sub> adds *aēγ ramak anšūtādān u gōspandān kabed*

*yehvūnāt*; A, Mr<sub>1</sub>, <sub>2</sub> *gušnān*. 15 Mf<sub>1</sub> pref. *u*; Mf<sub>2</sub> om. *madam . . . rāst yehvūnāt*; U<sub>8</sub> pref. *lālā*. 16 So Mf<sub>1</sub>; rest *valā*; A *valā i*. 17 U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *i*; A om. 18 A om. 19 A om. 20 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, A, M<sub>3</sub> om. 21 Mf<sub>1</sub>, U<sub>1</sub>, K, add *i*. 22 U<sub>8</sub> om. 23 Mf<sub>1</sub> adds *i*; U<sub>8</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *apāyet*. 24 A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om. 25 M<sub>1</sub> om. 26 Only D gives this sentence. 27 U<sub>8</sub> pref. *pavan*; K gives the remaining part of the paragraph at the end of the Nyāish; M<sub>1</sub> *pavan zak hurvārmanih*. 28 Mf<sub>2</sub> *xaiyā*; M<sub>1</sub> *xayā*. 29 Mf<sub>2</sub> *zivād*; U<sub>8</sub> *pavan rāmišn zivēt*; A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *ziv a č*; M<sub>3</sub> *ziv pavan rāmišn zivē*. 30 Mf<sub>2</sub> *i*. 31 Mf<sub>2</sub>, K add *i*. 32 Mf<sub>1</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i*; Mf<sub>2</sub> *šap*. 33 U<sub>8</sub> *zivēt*, 34 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give *pavan rāmišn zivē*; D has *aēy min Dēr Xvātā vad dēr zivē*; M<sub>1</sub> *aēy vad zak zamān ham ēton zivē yehvūnd*. 35 A adds *ih*. 36 Mf<sub>2</sub>, U<sub>8</sub> om.; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *u*; A *u*. 37 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *aēvik*; U<sub>3</sub> *aišākih*; A, Mr<sub>1</sub> *adūdīk*. 38 Mf<sub>2</sub>, K, M<sub>3</sub> *ziv*; U<sub>8</sub> *zivēt*. 39 D, M<sub>1</sub> pref. *ēton*. 40 M<sub>1</sub> om. 41 So in Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>. 42 MSS. have *Ātahš*. 43 Mf<sub>1</sub> adds *i*. 44 Mf<sub>2</sub> adds *avīzak i ān i*; U<sub>2</sub>, M<sub>2</sub> add *avīk u zak i*; A, Mr<sub>1</sub>, <sub>2</sub> add *az-aš u zak*. 45 Mf<sub>2</sub>, M<sub>1</sub> *°dūnd*; D adds *vad zak lēlayā mavan lak zivē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton zivāndak yehvūnih ēton denā Ātahš āfrin bāstān γal vabidūnyēn*. 46 Mf<sub>2</sub>, U<sub>1</sub>, D *zak i*; A *zak*. 47 A, M<sub>3</sub> add *i*. 48 Mf<sub>2</sub> *ēsam yedrūnēt*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°rūnēt*; U<sub>8</sub> pref. *madam*. 49 Mf<sub>2</sub> om.; U<sub>1</sub> *asm*. 50 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om. 51 Mf<sub>2</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 52 U<sub>1</sub> *nikīrtak*; D *nikīrtak*. 53 Mf<sub>1</sub> adds *dušārm*; Mf<sub>2</sub> pref. *pavan*; U<sub>1</sub>, D pref. *dušārm i*; U<sub>8</sub> pref. *min*; M<sub>2</sub> adds *i*. 54 U<sub>8</sub> pref. *dušārm min ahrākīh*; K, L<sub>12</sub> pref. *dušārm i ahrākīh*; M<sub>1</sub>, <sub>3</sub> pref. *dušārm rā ahrākīh*. 55 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, M<sub>3</sub> *i*. 56 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub>, <sub>3</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *i*. 57 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>3</sub> om. 58 L<sub>12</sub> om. 59 So Mf<sub>1</sub>, D; Mf<sub>2</sub>, Mr<sub>1</sub> *u*. 60 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i*. 61 Mf<sub>1</sub> adds *i*; K, L<sub>12</sub> om. 62 MSS. *yōšdāsr*. 63 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *pavan*. 64 K *pāk yehvūnēt*.

## 5. 17

1 Mf<sub>2</sub>, L<sub>12</sub> om. the paragraph. 2 U<sub>1</sub>, A *ān*. 3 U<sub>1</sub>, M<sub>1</sub> om. 4 All except M<sub>2</sub> have *Ātahš*. 5 U<sub>8</sub> has *i Ōhrmazd ōžōmand u tuvānāk aīt for ōžōmand Ōhrmazd*; D, K, A, M<sub>1</sub> *i Ōhrmazd ōžōmand for ōžōmand Ōhrmazd*; M<sub>3</sub> *i ōžōmand u tuvānā aīt*. 6 U<sub>1</sub> om. 7 K om.; A adds *i*. 8 U<sub>8</sub> adds *anšūtān rā*; K, M<sub>1</sub> om.; M<sub>3</sub> adds *anšūtān*. 9 U<sub>8</sub>, M<sub>3</sub> add *aīt*. 10 M<sub>2</sub> *aēy*. 11 U<sub>2</sub>, M<sub>2</sub> om. *i*. 12 M<sub>3</sub> adds *i*. 13 U<sub>8</sub>, M<sub>3</sub> add *yehvūnēt*. 14 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *u*; K, A, M<sub>3</sub> om.; M<sub>1</sub> *mavan*. 15 U<sub>3</sub> om. 16 U<sub>8</sub> adds *ih*. 17 M<sub>3</sub> adds *i*. 18 D adds *ēton Ātahš i lak Ōhrmazd ōžōmand u tuvānā aīt mavan bēn martumān ahrākīh min valā i xvarsand aīt*; K<sub>u</sub> adds *ēton lāk Ātahš bulandtar aīt ae Ōhrmazd u zak pavan ahravīh xvarsand aīt aēy valā xvarsandīh zak zamān čīgōn mavan kār ahrākīh kabad yehvūnd sardār var aēy Vahišt lenā sardār aīt*; M<sub>1</sub> *°mūd*. 19 D gives this gloss. 20 D, M<sub>1</sub> om. 21 D *u*; M<sub>1</sub> om. 22 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> om. *n*. 23 MSS. have *Ātahš*. 24 Mf<sub>1</sub>, M<sub>2</sub> pref. *u*. 25 U<sub>8</sub>, D, M<sub>3</sub> add *kabed tēž u amāvand aīt denā Ātahš u kolā aēš mavan ayāwārīh Ātahš vabidūnēt Ātahš madam valā awar rāmišnīh pētākēnēt*; K adds *kabed tēžōmand u kabed amāvand valā Ātahš u valā yehavīmūnēt andar ayāwārīh aīt aēy bēn ayāwārīh yehabūndak kām aīt u pētāk rāmišnīh yehabūnd*. 26 Only U<sub>8</sub>, D give the gloss. 27 U<sub>8</sub>, M<sub>3</sub> *kartan denā*; D pref. *kartan*. 28 U<sub>8</sub>, M<sub>3</sub> *dāštan*. 29 U<sub>8</sub> *zak i Ōhrmazd zak*



for *Ōhrmazd zak i*. 30 *U*<sub>1</sub> *ān*. 31 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *M*<sub>1</sub> om. 32 *Mf*<sub>1</sub> adds *ih*; *M*<sub>1</sub> adds *ān*. 33 *U*<sub>1</sub>, *D*, *A*, *M*<sub>2</sub>, *s*, *Mr*<sub>1</sub> *xvāyišnih*; *U*<sub>2</sub> *xvāyišn*. 34 *K* om. *ēt*; *A* one stroke less. 35 *K* adds *ēton ae Ōhrmazd zak āsār yehbūndak aīt levatā valā xvāhiš kēn vabidūn*. 36 Only *U*<sub>1</sub>, *D*, *M*<sub>2</sub> give this gloss. 37 MSS. have *xvāyišnih*. 3 *D* om. 39 MSS. *Atahš*. 40 *M*<sub>2</sub> adds *i*.

## NOTES



## NOTES

### I. KHURSHED NYAISH

<sup>1</sup> Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

### I. O

<sup>1</sup> The portion beginning from *stāem*, 'I praise,' to *bāzavāl bāsat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrazk*, *qādir*, *qavī*, *qadīm*, *ādil*. <sup>2</sup> The manuscripts have *alazak* instead of *alrazk* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of *M<sub>2</sub>*, which has *hamēšak*, 'perpetual.' The word *alrazk* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *razk* being a noun meaning 'daily bread.' *U<sub>1</sub>* gives in a marginal gloss in Gujarati *alajakno arath Śaśkarut madhe anit [aniś.] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrazk* and has the same meaning, might have led him to conjecture a different word from *alrazk*. We find in the manuscript *U<sub>1</sub>* *alrazk* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghañī*, 'māch.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *razk* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. <sup>3</sup> I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [ . . . ], e. g. in paragraph 6, they indicate that the particular text in question is missing.

### I. I

<sup>1</sup> For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringân-i Dahmân and Afrin-i Khšathryaṇ rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. <sup>2</sup> Neryosangh renders Av. *θrišcit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U<sub>1</sub> says in a marginal note in Guj., that it is incorrect to translate Av. *θrišcit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perdāma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' <sup>3</sup> According to the marginal glosses in Pers. in Mr<sub>1</sub>, 'other creatures' refer to *Firistagān*, 'Angels.' <sup>4</sup> In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darəsa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahīšn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošīšn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošīšn*, *došīšn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošīšn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekinā cāhānār*, 'wishers of good.' <sup>5</sup> The demonstrative pron. *aētaṭ*, which stands as the subject to the verb *jīhāt* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahurəm Mazdqm*, *Amāšē Spəntē* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamīšnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. <sup>6</sup>I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. Stuttgart, 1889, to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. <sup>7</sup>Regarding the rendering of the cardinal Av. word *Fravaši*, into Skt. by *vṛddhi*-, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. <sup>8</sup>Ibid., p. 259, note 4. <sup>9</sup>To explain Av. *Vayqm*, M<sub>1</sub> gives the following interlinear gloss in Pers. *Vay ya'ni paranduh*, 'Vay means bird.' When Av. *Vayu*-, Phl. *Vay*, 'Angel Vayu. wind,' occurs in connection with Av. *uparō.kairyā*-, Phl. *aparkār*, Ner. renders it by *pakšin*-, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

### I. 4

<sup>1</sup>With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātm Zarađuštro tanvascē xvaikyā uštanem dadāiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

### I. 5

<sup>1</sup>This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōidrābyō*. Three of the manuscripts, U, F<sub>2</sub>, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. <sup>2</sup>The Phl. and Pers. versions use transcriptions for Av. *vouru.gaoyaoti*-, 'wide pastures.' Ner. renders the epithet by *nivāsītāranyah*-, 'forest-residing.' We would expect our Skt. translator to use *gavyūti*-, which is the proper equivalent of the Av. *gaoyaoti*-. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. Stuttgart, 1892. The Guj. version renders it by *jangalmā pāsbānī karnār*, 'protector in the forest.' M<sub>1</sub> gives in an interlinear gloss in Pers., *pāsbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. <sup>3</sup>Av. *ābyō dōidrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp*-, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyā*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardvīsūr.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardvīsūr. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verəzi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *zairi.dōiθra-* Ys. 56. 8, 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardvīsūr presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes\* of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānik Vijār*, l. 56. Bombay, 1887, which gives Phl. *mavan visp dām i šapīr hučašmihā nikirēt čašm i valā čašm i Xvaršēt aīt*, Paz. *ke visp dām i vahē hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nirikṣte locanam asya locanani yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqīdyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqīdyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) <sup>6</sup>In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. <sup>7</sup>The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

## I. 6

<sup>1</sup>Av. *ṣarṣurvaḥ-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jūgār*, *jīgār*, *jigār*, *jīgārā*, *jigār bāzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baṣiṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf<sub>1</sub> correctly explains it by Pers. *bēdār*, 'awake'; Mf<sub>2</sub> has *āškār*, 'manifest.' U<sub>1</sub>, D, L<sub>12</sub> have *hūšyār*, 'cautious'; Mr<sub>2</sub> gives *ṣāhib qūwat*, 'lord of vigor.'

## I. 7

<sup>1</sup>Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādhāt*.

## I. 8

<sup>1</sup>Av. *Tiṣṭrayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. <sup>2</sup>Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aēvō Pantā yō Ašahe vīšpe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rostam 6; the Vedic *Panthā R̥tasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo aṭṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. <sup>3</sup>It is difficult to find what this 'golden



shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

## I. II

1 Geldner omits this sentence.

## I. 12

1 This is translated literally, as *yaoždādrām* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

## I. 13

1 My translation here is guided by the tradition; otherwise *paiti-štā-* and *paiti-drā-* would mean 'repulse and resist.'

## I. 15

1 Av. *yaśai* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *hunirām* (a transcribed form of Av. *hunivixtam*) is doubtful. The manuscripts U<sub>1</sub>, Mr<sub>2</sub> explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxādra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamrāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūšn*, *došn*, 'friendship,' but have *dust*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitram ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, 1, note 90, Bombay, 1906.

## I. 16

1 Av. *haomayē* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *saōvra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇah* or is transcribed as *jyora*, *jora*. The same word *prāṇah* is used also to render Av. *zāvar-*, Phl. *zōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇih* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *zār*, Guj. *zor*, 'strength.' The ordinary meaning of the Skt. word *prāṇah* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaōθra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, 1, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇah* through mistake. Ner. makes a distinction between his use of *prāṇah* to render two different Av. words *zaōθra*-, 'oblation,' and *zāvar*-, 'strength.' The word *prāṇah* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *zāvar*-, Phl. *zōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇah*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

## I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura*-, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin*-.

## 2. MIHR NYAISH

### 2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispāmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispāmāi auuhe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispām māi auuhe*, *vispa Māuhe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuhe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

## 2. 15

1 Av. *pairi.jasāi-* in the 1st person is rendered into Phl. by *barā yehamīnāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārih*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

## 3. MAH NYAISH

## 3. 6

1 The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

## 3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *saramyāvant-* which has long *a*.

## 3. 10

1 Can it be *xvāðra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

## 4. ABAN NYAISH

## 4. 2

1 Ethical dative as in Latin and Greek.

## 4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F<sub>1</sub>, E<sub>1</sub>, Mb<sub>1</sub>, L<sub>11</sub>, <sup>28</sup> and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhāṭṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. 1. 45, note 1.

## 5. ATASH NYAISH

### 5. 1

<sup>1</sup> So following the tradition.

### 5. 2

<sup>1</sup> Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

### 5. 3

<sup>1</sup> Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. <sup>2</sup> 'as also,' lit. 'and what [are] the obedience and power.'

### 5. 6

<sup>1</sup> I have taken *xšaθrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apam napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

### 5. 9

<sup>1</sup> For the form see Bartholomae, *GlPh*. 1. 263. 2.

### 5. 11

<sup>1</sup> Lit. 'with upraised leg.' <sup>2</sup> Geldner om. this line.

### 5. 14

<sup>1</sup> Geldner om. the line. <sup>2</sup> I have taken *hantam* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.



THE COLUMBIA UNIVERSITY PRESS

---

COLUMBIA UNIVERSITY  
INDO-IRANIAN SERIES

Edited by A. V. WILLIAMS JACKSON

Professor of Indo-Iranian Languages in Columbia University

---

**Volume 1. A Sanskrit Grammar for Beginners.** With Graded Exercises, Notes, and Vocabulary. By A. V. WILLIAMS JACKSON. *In preparation.*

The aim of this work is a practical one; it is designed to furnish a book for the study of the classical Sanskrit in American and English colleges and universities.

**Volume 2. Indo-Iranian Phonology,** with Special Reference to the Middle and New Indo-Iranian Languages. By LOUIS H. GRAY, Ph.D., sometime Fellow in Indo-Iranian Languages in Columbia University. New York, 1902.

Cloth, 8vo, pp. xvii + 264, \$2.00.

A brief statement of the phonetic developments undergone by the principal Indo-Iranian languages from the Sanskrit, Avestan, and Old Persian through the Pali, the Prakrits, and Pahlavi down to the Hindi, Singhalese, New Persian, Afghan, and other Indo-Iranian dialects. Special pains have been taken to make the work as convenient as possible for reference.

**Volume 3. A Bibliography of the Sanskrit Drama,** with an Introductory Sketch of the Dramatic Literature of India. By MONTGOMERY SCHUYLER, JR., A.M., sometime Fellow in Indo-Iranian Languages in Columbia University. New York, 1906.

Cloth, 8vo, pp. xi + 105, \$1.50.

The design of this bibliography is to give as complete a list as possible of all printed and manuscript Sanskrit plays and of articles and works relating to the Hindu drama. The introduction furnishes a convenient epitome of the whole subject.

**Volume 4. An Index Verborum of the Fragments of the Avesta.** By MONTGOMERY SCHUYLER, JR., A.M. New York, 1901.

Cloth, 8vo, pp. xiv + 106, \$1.50.

This index collects and cites all examples of each word found in the hitherto discovered fragments not included in Geldner's edition of the Avesta.

**Volume 5. Sayings of Buddha: the Iti-vuttaka,** a Pali work of

the Buddhist canon, for the first time translated, with introduction and notes. By JUSTIN HARTLEY MOORE, A.M., Ph.D. (Columbia), Instructor in French in the College of the City of New York. New York, 1908.

Cloth, 8vo, pp. xiii + 142, \$1.50.

This volume presents a Buddhistic work not hitherto accessible in translation. The introduction treats of the composition and general character of the work and the chief features of its style and language. A full index of cardinal words facilitates cross-reference to the various sections.

**Volume 6. The Nyaishes, or Zoroastrian Litanies.** Avestan text with the Pahlavi, Sanskrit, Persian, and Gujarati versions, edited together and translated, with notes. (Khordah Avesta, Part 1.) By MANECKJI NUSSERVANJI DHALLA, A.M., Ph.D. New York, 1908. Cloth, 8vo, pp. xxii + 235, \$2.00.

The Pahlavi text, here edited and translated for the first time, is the result of a collation of seventeen manuscripts and forms an addition to the existing fund of Pahlavi literature. The introduction gives an account of the MS. material and discusses the relation of the various versions, their characteristics, and their value.

---

In addition to the Sanskrit Grammar for Beginners, the following volumes are also in preparation :

**Priyadarśikā**, a Hindu Drama ascribed to King Harsha. Translated from the Sanskrit and Prakrit by G. K. NARIMAN and A. V. WILLIAMS JACKSON, with notes and an introduction by the latter.

This romantic drama on the adventures of a lost princess was supposedly written by Harsha, king of Northern India in the seventh century, and is now to be published for the first time in English translation. Besides giving an account of the life and times of the author, the introduction will deal also with the literary, linguistic, and archaeological aspects of the play.

**Vāsavadattā**, a Sanskrit Romance by Subandhu. Translated with an introduction and notes by LOUIS H. GRAY, Ph.D.

This romance is one of the best examples of the artificial and ornate style in Sanskrit prose. Besides the translation, the volume will also contain the transliterated text of the 'South India' recension, which differs to a noteworthy degree from that of Hall, and a bibliography. The relation of the Sanskrit romance to the Occidental, especially the Greek, will be discussed in the introduction ; and the notes will include parallels of incident in modern Indian and other folk-tales, as well as points of resemblance with other Sanskrit romances.

**Daśarūpa**, a treatise on Hindu Dramaturgy by Dhanamjaya. Now first translated, with the text and an introduction and

notes, by **GEORGE C. O. HAAS, A.M.**, sometime Fellow in Indo-Iranian Languages in Columbia University.

This work, composed at the court of King Munja of Malava in the latter half of the tenth century, is one of the three most important treatises on the canons of dramatic composition in early India, a full discussion of which will be given in the introduction. The notes will contain important matter from the native commentary and references to parallel passages in the other treatises on dramatics and rhetoric.

**Yashts, or Hymns of Praise**, from the Khordah Avesta. Avestan text with the Pahlavi, Sanskrit, Persian, and Gujarati versions, edited together and translated, with notes, by **MANECKJI NUS-SERVANJI DHALLA, A.M., Ph.D.**

This volume is a continuation of the edition of the Khordah Avesta begun with the Nyaishes in volume 6 of the series and will be uniform with that volume in plan and arrangement.

**Tales of the Dead: the Petavattu**, translated from the original Pāli, with introduction and notes, by **JUSTIN HARTLEY MOORE, A.M., Ph.D.**

The Petavattu, one of the books of the Buddhist canon, has not hitherto been translated into any Occidental language. It contains material of interest in comparison with early Christian doctrines concerning hell. Reference will be made in the notes to the native commentary of Dhammapāla.

---

The following volume, not in the Indo-Iranian series, is also published by the Columbia University Press:

**Zoroaster, the Prophet of Ancient Iran.** By **A. V. WILLIAMS JACKSON.** New York, 1899.

Cloth, 8vo, pp. xxiii + 314, \$3.00.

This work aims to collect in one volume all that is known about the great Iranian prophet. The story of the life and ministry of Zoroaster is told in twelve chapters, and these are followed by appendixes on explanations of Zoroaster's name, the date of the Prophet, Zoroastrian chronology, Zoroaster's native place and the scene of his ministry, and classical and other passages mentioning his name. A map and three illustrations accompany the volume.

---

**THE COLUMBIA UNIVERSITY PRESS**

**THE MACMILLAN COMPANY, Agents** •

**64-66 FIFTH AVENUE**

**NEW YORK**





